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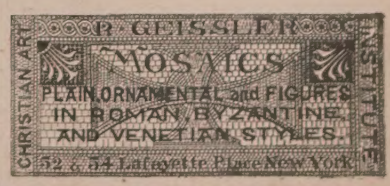




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**Saturday, February 24, 1894**

## News and Notes

M. M. MANGASARIAN, in an address before the Ethical Culture Society of Chicago, mentions three serious difficulties in the way of every plan for the sudden transformation of society, viz., How to hand over the tools and instruments of production to the government without robbing the present possessors; how, without the use of compulsion, to induce the naturally indolent and improvident to work; how to find the honest and capable men who will manage the affairs of the people entirely from a disinterested standpoint. To the ordinary mind, all these would seem to be summed up in one question: How can we manage to do and yet not do the same thing at the same time? The problem will be soluble when water runs up hill, when trees grow with branches downward and roots in the air, and fire is used for refrigerating purposes.

IT HAS LONG BEEN KNOWN that the Revised New Testament has failed to commend itself as worthy to supersede the Authorized Version for devotional reading. In the Church, especially both in England and this country, no serious move has ever been taken to have its use allowed in the services. The desirable correction of a few errors in the old translation, none of which have ever really misled anybody, was more than counterbalanced by its unnecessary tampering with the incomparable English of the old version, and its reliance upon a Greek text which few will now assert to be final. The English publishers offer to sell their entire stock at a great reduction. Thus a one shilling book will be sold for two-pence, and an eighteen-penny book for four-pence.

THE STRESS OF POVERTY and consequent suffering seem even worse in London this winter than in any of our American cities. Many cases of starvation have been reported, sometimes of people who were unable to overcome the repugnance to seeking public relief. During the recent cold weather, the reading rooms of the public libraries were filled with shivering and homeless people who, under pretence of reading the newspapers, were thus able during the day to find a refuge from the keen blasts of wintry wind. In some German towns "warming houses" exist and are maintained at the public expense for this very purpose. It is a form of charity which, while not inordinately expensive, might be a great boon to the poor during the severe weather of winter. It is reported that in Bordeaux the mayor had coal fires lighted at various points in the poorer parts of the city, at which people might warm themselves, and even cook their meals.

THE LAST and most wanton development of savagery is the epidemic of bomb throwing, which has made its appearance in such virulent form during the present winter, chiefly in France and Spain. The perpetrators seem to be influenced by no other aim than an appetite for blood. It is impossible to discern any intelligent purpose in the promiscuous slaughter of a throng of inoffensive people, not open to the charge of being oppressors of their fellows, and not even distinguished for wealth or position. Yet this is the form this ferocious craze has assumed in Paris. A bomb thrown into a group of quiet people in a cafe wounded some twenty people, five very severely. It does not appear that the perpetrators of these crimes are unintelligent or uneducated. They are examples of what a certain section of society are liable to become when the lessons of atheists and infidels of the literary class have penetrated to the mass of the people, when all the safeguards of religion have been removed, and men have ceased to have any sense of responsibility or any fear of a judgment to come.

POPE LEO XIII seems determined to mark his pontificate by a series of acts which shall give it a high place in the annals of the Church. He will shortly issue an encyclical on the union of the Roman Catholic Church and the Holy Orthodox Church of the East. It has been reported for some time that negotiations were in progress privately between the Pope and the Czar looking to this end so far as Russia is concerned; but His Holiness evidently does not intend to stop there. The encyclical, it is said, rehearses the efforts made in the past to heal the schism between the East and West. After treating of the obstacles theological and political, it enumerates the advantage of such a reunion for the Churches of the East. The most significant passage is that in which the Pope declares that he is strongly in favor of keeping intact the rites, prerogatives, autonomy, and discipline of the Eastern Church. This is only an enlargement of the policy which has long been pursued in the case of the Uniates. This important document is to be published about the 3rd of March. So far as any facts have come to light, the attitude of the Eastern hierarchy, at least outside of Russia, is not such as to make it probable that this move on the part of the Pope will meet with any favorable response.

DURING THE LAST two or three weeks, the chief political interest in England has centred upon the passage through the House of Lords of the two important acts known respectively as the "Employers' Liability Bill" and the "Parish Councils Bill." Both were amended in very material respects. When the former came back to the House of Commons, the amendments of the House of Lords were partly agreed to and partly rejected by a bare majority of two votes. In the case of the Parish Councils Bill, however, the amendments of the Lords were defeated in the Commons by a vote of 260 to 191. It is this bill which most interests Churchmen because it undertakes to hand over certain kinds of Church property to the custody of the local councils without any compensation. It is simply a step forward in the direction of the disendowment of the Church which is well-known to be a part of the settled policy of the Radical party. Aside from this, the general intention of the bill, to provide a larger measure of local self-government, could not but meet the approval of the majority of Americans. In England itself there was little opposition on any side to the principle of the bill.

SUPERSTITION has not entirely died out even in this land of public schools. The prevalence of small-pox this winter has caused extra precautions to be taken in many cities, and vaccination has been very generally insisted upon in public schools and other institutions. Yet here and there we hear of organized opposition on the part of the people who call themselves "Christian scientists" to this well-tried antidote to one of the most dreadful diseases known to man. It might be supposed that, as on their own principles vaccination can do neither good nor harm, it would not be thought worth while to oppose it. A still worse instance comes to us from Ohio, in the case of a man charged by his neighbors with possessing an "evil eye." The misfortunes of several families were laid at his door, and it was a question whether he might not be driven from the place. All the persons concerned, including the possessor of the unfortunate eye, were members of the same religious body, and the affair has resulted in an ecclesiastical trial. The evil eye is an ancient European superstition, but it was hardly to be expected that it would crop out on this side the water among people of American lineage, as these appear to have been.

ACTIVE MEASURES should at once be taken by the Government to suppress the lottery company which while nominally transferred from Louisiana to Honduras, has practically established itself at Port Tampa, Fla., whence its printed matter is being circulated throughout the country through the medium of the Central American Express Co. In Honduras there is not even a pretence of maintaining a permanent office staff or of receiving money or sending out tickets and prizes. The drawings announced to take place in January in Honduras, in reality took place on a chartered steamer, The Breakwater, which left Port Tampa with lottery officers and printers on board; when the drawings had been made, a list of the numbers drawing prizes was set up by the printers and immediately brought back to Port Tampa by The Breakwater. Florida should make her laws more stringent so that such nefarious transactions cannot occur within her borders. The whole nation is responsible for a speedy enactment of a law prohibiting the transmission of lottery matter from State to State. It is a dangerous and hurtful thing, a national disgrace, and we are glad to know that a memorial numerously signed, urging such legislation, has been presented to Congress. Every one should lend a helping hand by signing the petition for immediate legal action.

THE BISHOP OF LONDON suggested to the clergy of the old "city" churches that special mid-day services be held during Lent for the benefit of business men. The attendance already has been such as to show the utility of the scheme. As there have of late been indications of a movement to tear down some of these ancient sanctuaries on the plea that they are past their usefulness, it is a matter of interest to see whether it is not still possible to turn them to valuable account by the application of new methods adapted to their surroundings. Perhaps these Lenten mid-day services may prove to be the beginning of a new lease of life for them and a new era of practical good. Their removal would only symbolize the modern tendency to divorce religion from daily life, a tendency which the Church ought to resist to the utmost. But this cannot be done by continuing in a mere perfunctory way to carry on a course of services adapted to a state of things which has long ceased to exist. It appears that in many of these parishes everything goes on in the unchanged fashion of fifty years ago, regardless of the sweeping changes in the region about them. If this continues much longer it will be no matter of wonder if they are finally removed as cumbering the ground.

## Brief Mention

This vivid description of darkness is attributed to Coleridge: "It was dark; it was pitchy dark; it was so dark that the very cats ran against each other."——Old tombstones seem to be an unfailing source for humorous quotations. One of the funniest misapplications of pious sentiment that we have seen, is said to be taken from an inscription over the grave of a missionary in the far Northwest. The *In memoriam*, after reciting that the deceased had been accidentally shot by his kitmagar (native attendant), solemnly adds: "Well done, good and faithful servant!"——A well known lawyer of this city, says a Boston paper, discovered, on returning from a bank one day, that the teller, in cashing some railway bond coupons, had overpaid him $200. He sent back the money to the bank. One day, upon his speaking of the incident to a millionaire client, the latter exclaimed: "You are a fool! What did you do that for? I wouldn't have done it. The banks never rectify errors in their favor." "I don't know about that," replied Mr. P., "but I happen to labor under a disadvantage, I have to shave myself; and you see, I wouldn't like to look in the glass every morning *and see a scoundrel.*"——Perhaps the most dubious compliment on record was that paid by a preacher to a brother clergyman, recently, in announcing the subject, viz., "The Devil," for an afternoon session of a ministerial conference: "Please come promptly, brethren, for brother H. has a carefully prepared paper and is full of his subject."——The Bishop of Iowa says that during his episcopate of eighteen years, there have been received into the Church in Iowa from the Roman obedience over seven hundred adults who have exchanged, intelligently, and with a full knowledge of what they were doing, a false Catholicity for a true. In the same time, the Bishop adds, "*we* have lost to Rome, so far as I can learn, less than half a dozen individuals."——The statement was recently made in our columns that within a year, 41 ministers of various denominations had been ordained to the ministry of the Church. In answer to enquiries we would state that 32 were in the United States. Probably many more than we have reported were ordained beyond our borders.

## Church of England

Lincoln cathedral has received its new dean in the person of the Rev. Edward C. Wickham,a devout and learned man. Since graduating at New College, Oxford, in 1856, he has been engaged in educational work in which he has made his mark. In 1873 he was made Master of Wellington College in succession to the present Archbishop of Canterbury, where he remained until recently. Mr. Wickham is the son-in-law of Mr. Gladstone, but he owes his promotion, it is said, to the favor of Queen Victoria.

The Rev. C. W. Stubbs, who has been appointed Dean of Ely, has had a varied experience in parochial work. For seventeen years he labored in agricultural parishes, and for six years past as rector of Wavertree, a large suburban district of Liverpool. Mr. Stubbs is said to be a man of culture and refinement, active in social and literary work, and an excellent preacher. He has been a select preacher at Cambridge, from which university he took his degree. A volume of his sermons dealing with questions of labor and village life has been published. He is reputed a Broad Churchman. Under the influence of the Cathedral chapter, it is hoped he will follow wisely the good traditions of the cathedral and diocese.

## New York City

At St. Bartholomew's church, a feature of vesper services during Lent is congregational singing, led by a special choir.

On Saturday afternoon, Feb. 3d, a children's musical congress was held in Madison Square Garden, and was taken part in by 20 Sunday schools, including those of St. Mark's church, Trinity church, and the church of the Incarnation. Mr. Jerome Hopkins was musical director.

At the regular noon-day service of prayer conducted by the secretaries of the Board of Missions at the Church Missions House, a number of the clergy of the city and vicinity gathered on Monday, Feb. 19th. Bishop Potter made a special address.

At the church of the Reconciliation, the Rev. Newton Perkins, priest in charge, plans are being already discussed for a summer home in the country. A committee has visited a number of proposed localities, without deciding on any, but the inclination is to secure a large airy house in the neighborhood of the town.

On last Thursday a meeting of the Woman's Auxiliary was held at St. Bartholomew's church. The members present filled the great edifice. The session began with a celebration of the Blessed Sacrament, Bishop Potter being Celebrant, assisted by the clergy of the parish. The Bishop presided at subsequent sessions, which were addressed with great earnestness by Bishops Hare, Talbot, and Penick, the Rev. Herbert Sowerby, and the Rev. Dr. D. Parker Morgan.

At a recent meeting of the Clerical Union of Congregationalist ministers of the city and vicinity, an address was delivered by the Rev. Wm. R. Huntington, D.D., D.C.L., rector of Grace church, on the subject of "The Unification of American Christianity." He pointed to the practical evils of schism and urged adoption of the four-fold terms of unity proposed by the Anglican Church.

At the church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, each Sunday in Lent, Vespers is marked by the singing of a part of Haydn's "Seven Last Words." The selections will be so rendered that the last one will be completed with the holy season. A course of special lectures is being delivered on the subject of the Prayer Book. They are for the benefit of the New York Bible and Common Prayer Book Society. The first lecture was delivered a week ago by Bishop Talbot; and the second was delivered last Sunday by Bishop Coxe. The theme of the latter lecture was, "The Prayer Book for the Christian in his life."

The church of the Beloved Disciple, the Rev. S. Gregory Lines, rector, is going ahead in its good work of providing for men's bodies and ministering to their souls. About three weeks ago Mr. Lines opened in the parish house a free soup kitchen for the distribution of food to needy families on the east side. About 800 persons are being thus fed daily. With the exception of a few small donations from the Provisional Committee, Mr. Lines' parishioners and friends have provided for the entire expense of this undertaking; the Rev. Mr. Hall has managed it in the most business-like and successful manner, and the ladies and gentlemen of the parish have given their labor freely. The Lenten services in this church include daily Celebration, Matins, and Evensong; service on Wednesday nights with sermon by Archdeacon Kirkby; a lecture on Friday nights, by Rev. Wm. DuHamel, on the life of Christ, illustrated by stereopticon views. This is held in the parish house. The rector gives instruction on Confirmation on Wednesday nights at the close of the 8 o'clock service, and Mr. Hall on Saturday and Sunday afternoons.

A new movement is on foot to aid those who are suffering from "hard times." If successful, it will become a permanent philanthropic agency in this city. The Rev. Dr. David H. Greer, rector of St. Bartholomew's, is at the head of the enterprise and is backed up by a number of the wealthy members of his parish and by leading men of public spirit. Among the latter are President Seth Low, Mr. C. F. Cox, and Mr. De-Forest, president of the Charity Organization Society. The plan is to establish a lending agency—what might be called a "church pawn-shop," to be conducted on business principles and not as a charity. The enormous profits which ordinarily pawnbrokers are allowed by law to charge are an oppression to the poor which this agency will aim to remove. By lending small sums to worthy poor at a nominal rate of interest, it seeks to give help and hope, and be the means of saving many an honest household from disruption and descent into a condition of total poverty and charitable dependence. Interest at 6 per cent. or less will be charged for loans in place of the 30 per cent now demanded. The enterprise will begin with a paid up capital of $100,000 and a further pledged capital of $60,000. From this last named sum will be taken $10,000 as a reasonable amount to begin with and sufficient to show to what extent worthy people will be found ready to avail themselves of the helping hand held out to them. In the beginning the institution will confine itself to chattel mortgages, and defer the pawnbroker's business until later on. The object of this is to avoid the expense of fees required by law for pawnbrokerage and also the cost of a large place of business. There will be no organic connection with any other institution in the city. Dr. Greer has been busy in preparing for the success of the undertaking with a hope that once established on sound working principles it will become a strong aid to self-respecting thrift. Similar work has accomplished good results in the Mont de Piete in Paris and in like institutions in other foreign cities. Realizing the immediate need of aid, the loan bureau was opened Feb. 12th, without waiting for the legal steps as originally contemplated. It is placed in charge of Mr. James MacKnight, who was formerly a consul of the United States to St. Helena. Mr. MacKnight is to investigate each case offered; and money is to be loaned only to worthy cases, and on chattel mortgages. On the second day after the office was opened, the applicants numbered about 300. The Rev. R. C. Booth, assistant minister, aided in person in meeting the demands, but owing to the rule of investigating each case, progress was slow. It seems likely that the success of the movement may necessitate the employment at once of a staff of clerks and inspectors. In due time a corporation may be formed.

The General Theological Seminary.—A short retreat was conducted by Dean Robbins of Albany, Feb. 5-7th. The subject of the six addresses was Christian character clothed in the "armour of God," Eph. vi: 11-18. They were very instructive and helpful. Dr. Rainsford, of St. George's, gave the third public address under the auspices of the Missionary Society, in the chapel at the afternoon service, Feb. 13th. He spoke on the topic of "Instinct," and said that the instinct of goodness was fast increasing among men, that the money criterion for social worth must be done away with, and that we need more of the self-sacrificing spirit in these days.

## Philadelphia

In addition to those already noted, Confirmations are reported at Christ church mission, 2; St. Timothy's, Reed st., 6; St. Sauveur, 12; St. Andrew's, West Phila., 36.

Among the wills filed for probate on the 10th inst, was that of Juliana Donaldson who bequeathed her entire estate, $1,100, to the George L. Harrison memorial house of the Episcopal Hospital.

At the special Thursday night service, 15th inst., the Men's Choral Society of St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, sang the *O Salutaris* from Gounod's *Orpheonistes* in a most creditable manner.

There was a large attendance on Thursday, 15th inst, at St James' church, Walnut st., at the annual Quiet Day for women of the diocese, which was conducted by the Rev. Dr. W. B. Bodine.

At the church of the Epiphany, the Rev. Dr. Thomas A. Tidball, rector, in addition to the daily Evensong during Lent, there will be on Wednesdays and Fridays at 12:30 P.M., the litany and short addresses, "a 20 minute service for busy people."

The regular monthly meeting of the Local Council, Brotherhood of St. Andrew, was held on Thursday evening, 15th inst, at the church of St. John the Evangelist. The subject of the conference was "Loyalty", and addresses were made by Messrs. Ewing L. Miller, Charles M. Curtis, and Thomas A. Hilton.

A week of special evening services was held at the church of the Holy Apostles, the Rev. Dr. C. D. Cooper, rector, ending the 16th inst. The offertory on the 1st Sunday in Lent was for the 30th Ward Relief Association; while that on week days was handed over to the City Mission, especially for the unemployed poor of the city.

On the 2nd anniversary of the consecration of the church of the Good Shepherd, the Rev. John A. Goodfellow, rector, the report of the parish organizations was read, and the Rev. Dr. J. S. Stone preached on the subject of faithful service. In the report of the Sunday school, the total offerings for the year were $311.89. The total receipts of the several guilds for the year were $987.34. The amount collected to Jan. 31st for the rectory fund was $1,114.35.

A polished brass tablet from the establishment of George W. Shaw & Co., is to be placed in the new building at St. Timothy's Hospital, Roxborough, described in The Living Church, Oct. 21, 1893. It bears the following inscription in black letters:

The Nugent Operating Room, erected with funds devised to charity by the late Eugene Nugent, and devoted to the relief of the suffering in this hospital, by his executor, Sebastian A. Rudolph, A. D. MDCCCXCIII.

An immense amount of work continues to be done by the Italian mission in aiding the unemployed. The number of persons applying for assistance in the week ending the 10th inst., was from 200 to 250 daily. On the 9th inst., 75 men, 85 children, and 35 families, of 4 to 11 in each case, were present at noon for dinner. Since the 1st of the present month, applications have doubled. The soup is supplied by the City Mission, but for the remainder of the food, the Rev. M. Zara is laboring incessantly to provide the means whereby it can be procured.

St. Christopher's hospital for children, situated in the destitute district of Kensington, is doing a noble work among the poor and suffering children, especially through the infant ward, which is always full to overflowing. During the past year nearly 1,500 children were treated in the wards; at present 18 children are under care, being special cases. An addition to the building has just been completed, which will accommodate about 20 more patients. Donation day occurred on the 15th inst., and contributions of money, groceries, drugs, wearing apparel, and other needed supplies were gratefully received.

It was at the Presentation of Christ in the Temple that Simeon gave the *Nunc Dimittis* to the Church, and this festival of the Purification has been adopted as parish day for St. Simeon's church, the Rev. Edgar Cope, rector. The services on the 2nd inst. commenced with Matins and Holy Communion, the sermon being preached by the Rev. C. C. Walker; and at the night service, the annual report of the parish guild was read, and the Rev. J. B. Harding was the preacher. On every evening during the week, there was service and sermon, until and including the octave, on which occasion Bishop Whitaker administered the rite of Confirmation to 85 persons (one being from St. Jude's), and also preached the sermon.

The annual conference of Churchwomen was held on the 16th inst. in Holy Trinity parish house, Mrs. Nelson in the chair. Bishop Whitaker, in a few introductory remarks, said that the tone of the men and women of Philadelphia, who live by wages, is higher than in any other city, which is probably due to the prevalence of home life. A paper on "The Church's opportunity in relation to wage-workers," was read by Miss A S. Huntington, a daughter of Bishop Huntington. The next topic was "The Responsibility of the Church towards the foreign elements in our city," and papers were read on "The Chinese," by Miss Mary Smith; "The Russian Jews," by Mrs. J. H. Humphries; "The Italians," by Miss Elizabeth Roberts; "The French," by Miss Julia Percy Miel; and "The Negroes," by Miss Mumford. At the afternoon session, the topics discussed were, "The ideal American home," and a paper on "The spirit of work," by Mrs. J. N. Blanchard.

In the decease, on the 13th inst, of Mr. John Baird, father of the rector's warden of the church of the Nativity, that parish, as well as the community, has experienced no ordinary loss. From his quarry, the marble of which the Capitol at Washington, and other great structures, are built, was furnished. He designed the Agricultural building of the Centennial Exhibition, and was largely instrumental in installing the many thousands of articles entered for exhibition. In 1851, he helped to organize the Spring Garden Institute, of which, in 1878, he became vice-president, re-organizing it as an art and mechanical school, attended by from 600 to 700 pupils annually. He became vice-president of the School of Design for women, and helped to provide endowments for both institutions. He was also the first president of the Williamson Free School of Trades. For over 50 years he was an active and zealous member of the Church, and attended its services regularly. He was a rigid observer of the Lord's Day, never using his carriage on that day, and requiring his servants to rest from everything except absolutely necessary work. He was born near Londonderry, Ireland, in 1821, but had resided in Spring Garden from infancy. The burial office was said at his late residence, on the 16th inst., by the Rev. L. Caley, assisted by the Rev. Dr. R. C. Matlack, the choir of the church rendering the musical portion of the service. At Laurel Hill cemetery, the committal service was said by the two clergymen.

## Chicago

The Lenten services this year have been unusually well attended. Owing to the illness of the Rev. C. N. Moller, who was to have officiated during the third week, the service on Monday was taken by the Rev. C. E. Bowles, and during the remainder of the week by the Rev. S. C. Edsall.

On Sunday morning, Feb. 11th, the Bishop visited St. P

ter's church, Chicago, confirming a class of 42. The vestry of this church are contemplating the erection of a large new church during the coming summer on the ground adjoining the present chapel.

1893 completed the second year of the work of the city missionary. While it is impossible to look for many visible results of the work, there are several cases where the seed sown by preaching and personal visitation has taken root.

At the Home for Incurables the services of Mr. Henry F. Chace have been devotedly given on Sunday afternoons for several years. His weekly visits for service and sick calls are most highly appreciated,and he has done a great deal of good among the inmates. The city missionary holds a service on Wednesday afternoon each week, with a celebration of the Holy Communion on the morning of the last Wednesday of each month. Weekly visits are also made to the bedridden, and whenever called upon for burials the missionary is ready to officiate. A weekly service is held in the clinic room of the County Hospital on Sunday morning at 9 o'clock. The attendance of patients averages about 30. The missionary is assisted at this service by Mr. Clark, a member of the Epiphany chapter of the Brotherhood of St. Andrew, as organist, and a devoted choir composed of ladies and Brotherhood men from the Epiphany and St. Andrew's. On several occasions when the missionary had to be absent, the service has been most acceptably taken by Mr. Howard Hall, a member of the choir and a lay reader of St. Andrew's parish. In addition to the Sunday service the missionary visits the hospital on Tuesday and Friday afternoons. In this work he has received much valuable assistance from Sister Charlotte,of the Sisters of St. Mary,who has devoted a great deal of time to the hospital. The work has been blessed by many visible results of sincere repentance, and a more devoted life after recovery from sickness. The donation of $50 to the Chicago Prayer Book Society for the city missionary's use, by Mr. Coffin, has proved a most valuable gift, for the Prayer Book has found its way into many a heart and home by this means.

The weekly visit at the Poor House, and service on Thursday afternoon, with a celebration of the Holy Communion once a month, has been kept up with few intermissions during the year. Of the large number of inmates, some have been brought up in the Church in their earlier days, and to those the services have been a welcome aid to their spiritual life and a great comfort in the midst of their sad surroundings.

In the year 1892 service was held in the House of Correction during the months of April, May, and June. Under the system in vogue the city missionary had then to give place to the denominations, to each of which three months were allotted. In January, 1893, the superintendent wrote a letter to our missionary asking him to commence services again in February and continue them for an indefinite period, as his services were found better adapted to the needs of the inmates than those of the denominations. Since then the weekly service has been kept up, and the congregation of 500 prisoners has become so interested that the responses and singing are very hearty.

A weekly Sunday afternoon service is held in the woman's department of the county jail at 4 o'clock. By this means the city missionary has been enabled to find out several cases during the past year that were deserving of clemency, and in every instance where he has appealed to judges and the state's attorney, he has met with most courteous and ready assistance. Visits are paid to the men and boys as often as the pressure of other duties permits.

At the Home for the Friendless a monthly service on the first Sunday has been held during the past year at 5:30.

The work of the city missionary outside the penal and charitable institutions,has increased during the past year in the way of helping many who got stranded in Chicago after the work of building at the World's Fair grounds was finished. Large numbers of people from all parts were induced to come to Chicago in the hope of getting work. Many of them were women who, when their savings were expended,turned to the Church for relief. The city missionary was appealed to by many. Much of his time was spent in trying to get them back home and in helping them to get work. The depression in business and the hard times of the winter have also sent many whom he met in the hospital, to him for relief. Through the generosity of some of the parishes and members of the Church, he has been enabled to clothe and care for the most deserving cases.

# Diocesan News

## Newark

**Thomas Alfred Starkey, D. D., Bishop**

JERSEY CITY.—On Sunday, Feb. 4th, the Rev. Montgomery H. Throop, formerly of Chicago, conducted the services of St. Matthew's church, of which he became rector on Ash Wednesday. The Holy Eucharist was celebrated at 7:30 A M. At 10:30 A M., for the first time since the foundation of the parish in 1803, the processional cross preceded the boys and men of the choir as they entered the church. The priest was assisted by the lay-reader, W. Paul Sweet, and acolytes. Mr. Throop spoke in highest words about the former rector, the late Rev. Richard Abercrombie, under whom he served as a student. It was also in St. Matthew's church that he took his ordination vows. He spoke of Dr. Abercrombie's desire to have a vested choir and altar lights, and believed it was a happy day for the good rector, although he had passed beyond the vail. On Ash Wednesday the Holy Eucharist was celebrated at 5:30, 7, and 10:30 A.M., as well as Morning Prayer and Litany at the latter service. On Thursday evening, 8th inst., the Rev. George S. Bennitt preached, taking for his subject "The sign of the Son of God." On Sunday, 11th inst., Evening Prayer was read by the Rev. Dr. Hill of Trinity church, New York, and the sermon preached by the Rev. Mr. Sanborn.

The 21st anniversary of the founding of Christ Hospital was celebrated on the evening of Quinquagesima Sunday in St. Mary's church, Bishop Starkey, president. After a special service said by the rector, the Rev. F. D. Warren, D.D., who is also chaplain of the hospital, assisted by a vested choir of 25 voices, the Rev. George S. Bennitt, rector of Grace church, and president of the hospital board, read the report of Christ Hospital council for the past year. The total number of patients cared for, 2,436. The number of treatments in the dispensary, 4,244. Number of patients paying full or partial board, 147; number of free patients, 419; children treated in Daisy ward, 51. Of those occupying beds there were: Episcopalians, 85; Roman Catholics, 203; all denominations, 287. Current expenses, $11,395.97; interest on bonded debt, $1,500; total expenditure, $12,895.97, or a little more than a thousand dollars a month, and yet the hospital shows that the cost of current expenses charged to those occupying beds has been only 95 cents a day for each person, and the charity work represents about three-quarters of the expenses of the institution.

St. Luke's Guild seeks to gain annual subscribers to the charity fund, and it has raised over $1,800 this year. Any subscriber of $5 or more is a member of this guild.

St. Mary's Guild labors to provide for the interest on the debt incurred in building the hospital, and in reducing the principal. It has raised $1,400 during the year. It does this largely through mite boxes which now number 432.

The Abercrombie Guild has carried to unusual success the work of sending out hungry bags for gifts to the hospital in donation week,and it has resulted in larger donations than have ever been received in the history of the institution. Last year the endowment of beds through this guild was reported to be $30,000. It has been increased during the year, so that it has now reached $36,000. This amount is securely invested, and the interest is annually paid for the current expenses of the hospital.

The training school for nurses continues its successful work. It now numbers five graduates, who have received the diploma and the medal of Christ Hospital, and ten pupil nurses.

The sermon was preached by the Rev. Francis J. Clayton, from I Cor. xiii: 13. Bishop Starkey said: "Christ Hospital is a religious institution. It is maintained by the Church,but its ministrations are not confined to the Church. The world owes to Christianity the idea of the institution of hospitals. The people of this world did not know what love and charity was until Jesus Christ came to teach them. The religious hospital is not ecclesiastic only. It is not a place where the priest is thrust upon a man whether he wants them or no,but a daily regime, gentle, tender, and sweet."

## Oklahoma and Indian Territory

**Francis Key Brooke, S. T. D., Bishop**

Some marks of progress in the Church's work in these territories, though none too great, are yet worth noting. There was but one church here in January, 1893, the one in Guthrie. There are now churches in use for regular services at Oklahoma City, and Stillwater in Oklahoma, and at Lehigh and Wagoner in Indian Territory. The church in Guthrie has been moved to a permanent location and improved at an expense of $600. The Bishop's house at Guthrie is near completion. It is a comfortable home (the property of the Church, of course), valued with the ground at $3800. A church is near completion at Woodward in the "Cherokee Strip," the work, almost alone, of one of our devoted young Churchwomen. Funds are in sight for the immediate providing of small churches at El Reno and Norman, in Oklahoma, and Purcell and Coalgate in Indian Territory. They will be ready for use, God willing, not later than May.

The Bishop in January ordained to the diaconate, Messrs. Edwin Witherell, August C. Fliedner, and Henry Harris. Mr. Witherell is in charge at Stillwater and Perry, Mr. Fliedner lives for the present with the Bishop at Guthrie, and works out from there under the Bishop's direction. Mr. Harris under the direction of the Rev. Wm. Gibbs of Northern Texas, is doing very efficient work at Lehigh and Coalgate, I. T. He has presented 16 for Confirmation since Sept. 1. There were but two missionaries beside the Bishop in January, 1893. There are now eight at work, though three of them only "part time",and with little or no stipend. But there is immediate need of not less than six small churche and work at once for three or four more missionaries if there were means to start them in their work. There is some $2500 indebtedness on the church property we have named, but it is none of it local or floating debt (with the exception of perhaps $100) but it is all owing to the American Church Building Fund Commission.

## New York

**Henry C. Potter, D.D., LL.D., Bishop**

THE BISHOP'S APPOINTMENTS.

MARCH

1. Evening, St. Philip's, New York.
2. " church of the Heavenly Rest, New York.
4. A.M., St. Mary's, Manhattanville; P.M., Grace, White Plains evening, church of the Ascension, New York.
6. Evening, church of the Holy Sepulchre, New York.
7. " church of the Holy Trinity, New York.
8. " Ascension memorial chapel, New York.
9. " St. Andrew's, Richmond, S.I.
11. New York: A.M., St. Bartholomew's; P.M., Calvary; evening church of the Holy Apostles and St. Peter's.
13. A.M., All Souls', New York.
14. Evening, Trinity and St. Paul's, Sing Sing.
15. " St. Luke's, New York.
16. " Zion, Wappinger's Falls.
18. New York: A.M., Calvary; P.M., Grace; evening, St. George's
20. P. M., St: Peter's, Peekskill; evening, church of the Archangel, New York.
21. Evening, Grace chapel, New York.
22. New York: P. M., St. Thomas'; evening, St. Paul's.
23. A. M., St. John's, Clifton; evening St. Andrew's, New York
24. New York: A.M., church of the Holy Communion; P.M., Trinity.
25. P.M., church of the Annunciation, New York; evening, Trinity, Harlem.
27. Evening, St. Matthew's, New York.
28. " St. Michael's, New York.
29. All Saints', New York.
30. P.M., church of St. Mary the Virgin, New York.

## Alabama

**Richard H. Wilmer, D.D., LL.D., Bishop**
**Henry Melville Jackson, D.D., Ass't Bishop**

Work on the new Trinity church, Florence, is progressing favorably. Ground was first breken after morning service on Thanksgiving Day. each member of the congregation taking part in the commencement of the excavation for the chancel. The guilds of the parish are earnestly striving to raise the necessary funds. The Ladies' Guild will pay for the foundation; the Young Ladies' Guild has raised over $500, which is for such windows as are not memorials. The shape of the church will be cruciform, with the chancel in the east and with a corner tower on the front. It will probably cost between $5,000 and $6,000.

Bishop Jackson recently visited Trinity church, Demopolis, preaching both morning and evening. At the evening service he confirmed 11 candidates. Such occasions as this show plainly that the church is too small. Some time since the ladies of the parish organized themselves into a society called "The Trinity church Building Guild," and have steadily been gathering a fund for the purpose of adding a transept to the church. The sum now on hand justifies the guild in looking forward to beginning the work next summer.

St. Mark's colored mission, Birmingham, is progressing very favorably and steps are being taken towards the erection of a church. The mission has a vested choir and a Sunday school now numbering 43. Each of the choir boys and several of the larger girls of the Sunday school have pledged themselves to give a dollar each out of their little earnings toward the proposed new church.

## Nebraska

**George Worthington, S.T.D., LL.D., Bishop**

In Norfolk the new church is almost completed, and it will be difficult to find in this or any of the surrounding dioceses, outside the large cities, a finer church or one possessing so many Churchly conveniences. It is of brick with stone foundation, having a tower and spire, a large recess chancel and, on the north side, a roomy chapel. It is a marvel of cheapness, costing only $3,300. In Beatrice,the chancel has been beautifully ornamented, the effect being very rich,yet chaste, adding greatly to the attractiveness of this pretty church, and leading to the hope that soon it may be possibe to replace the simpler white of the nave walls with designs in keeping with the chancel. The decorations were designed by the Rev. J. O. Davis, the rector, and the cost defrayed by the altar guild.

The mission of Our Merciful Saviour, in Omaha, is doing great work among the fallen women of that city. Established only a few months ago, it has already rescued several who are now in respectable positions, while others now in the Home are giving great promise as to their future life. The Sisters of St. Monica, who are in charge, are most devoted and prove highly adapted to their work; they have made their home of great usefulness by also sheltering in it for a time those waiting for situations who, otherwise unprovided for, would have been exposed to the serious temptations which assail the unprotected in large cities.

A short time ago, a swindler collected money from the charitable under pretext of giving the newsboys of Omaha a free dinner; he disappeared with the funds and the dinner did not materialize. Dean Gardner stepped in to console the disappointed boys, and, assisted by the Brotherhood of St. Andrew and the King's Daughters of the Cathedral, provided a good turkey dinner for the boys.

The Dean has been preaching special Sunday evening sermons to the members of different professions, military, medical, legal, and business men; the services were attended by large numbers of each class on the respective nights.

Bishop Hare is to conduct a Quiet Day for women, in the cathedral, Feb. 22nd.

The Rev. A. G. Musson conducted the services of a Quiet Day in St. Philip's, the church of the colored people, recently, and proved a very profitable leader.

The associate priests of Omaha, in addition to the charge of the mission churches in that city and its vicinity, have established a very successful parochial school in which each member of the mission gives two hours' instruction daily. The work of the mission is most successful and a great help in developing the work of the Church in the city.

Archdeacon Sparling is doing a great work throughout the diocese, the result of his indefatigable perseverance is seen in the revival of dead missions, the opening of new centres of work, the building of new churches.

The great lack is that of means, and at times the Bishop is sorely discouraged at the failure of the people to provide the necessary funds for the support of the missionaries and other clergy; as this is largely the result of the financial difficulties which are felt this year in every part of the State, better times are hoped for.

Canon Whitmarsh has returned from Colorado greatly improved in health, and has resumed his post in the secretary's office and his labors in the mission work of the diocese.

De Witt.—The Ash Wednesday services at this mission were attended by a congregation that filled the church, many coming five and six miles from the surrounding country. A great opportunity has been opened for the Church there, but the obligations still resting on the new building are a source of anxiety to the missionary, as they must be met, and the newly-gathered flock have exhausted home resources. A sale at Easter will depend on the generous contributions of Church people elsewhere of articles that may be sold.

Wilber.—A large congregation attended the Ash Wednesday service. Archdeacon Sanford of this jurisdiction will give a Mission March 6th.

## Springfield

**Geo. Franklin Seymour, S.T.D., LL.D., Bishop**
**Chas. Reuben Hale, D.D., LL.D., Bishop of Cairo**

Bishop Seymour has recently returned from a visit to Grand Rapids where he held a Quiet Day for the clergy and one for women. On Jan. 17th he presided at the regular meeting of the trustees of Racine College. In his diocesan paper he says of this institution: "We were repaid a hundred times for the toil and expense of our trip by the splendid exhibit which the warden, Dr. Piper, made of his ability in the administration of his office of supervision and management of affairs during what we feel to have been the crisis of the institution. Dr. Piper has received the loyal and self-denying support of most praiseworthy associates and helpers. We trust that the friends of Racine College will revive their courage and renew their efforts to serve the college by increasing its patronage. Let the trustees come together on Tuesday, the 5th of next June, with the assurance that they will find a school well worthy of their care, and deserving their best thoughts and exertions for its preservation and success."

## Southern Ohio

**Boyd Vincent, D.D., Bishop**

The Rev. D. C. Wright, who a few months ago took charge of St. Mary's, Hillsboro, is doing a most excellent work as shown by his presenting 11 candidates to the Bishop on Ash Wednesday for Confirmation. The parish has taken on new life and the outlook is most encouraging. On one Sunday evening in the month, Mr. Wright has a service in German, and many outsiders are drawn to the Church in consequence.

The mission of the Ascension, Wyoming, which was started a year ago by Archdeacon Edwards, has had a lot costing $2700, given it by a generous friend. The sum of $4,000 towards the building of a church has been raised, which it is expected will be increased to $6,000 by the time the building of the church is commenced in the spring. The Rev. James H. Young has charge of the mission, and is doing an excellent work.

The Rev. Lewis Brown delivered an exceedingly instructive lecture on Ecclesiastes before the University of Cincinnati on Feb. 3rd. Feb. 10th, the Rev. Dudley W. Rhodes, D. D., lectured on the Psalms before the same institution. Feb. 17th, the Rev. F. W. Baker will lecture on the Book of Job.

There has lately been placed in All Saints' church, Portsmouth, a tablet to the memory of the Rev. Erastus Burr, D.D., who for 35 years was rector of the parish, and for 18 years was rector *emeritus*. The tablet is of bronze, fastened to a slab of Numidian marble. Round the four sides of the tablet in bas-relief is a grape vine. At each corner is an emblem; one being the letters I. H. S.; another the Greek cross; another the Chi Rho; the fourth, Alpha and Omega. Mrs. Burr is included in the memorial as "one in heart, aim, and work with her husband."

## North Carolina

**Jos. Blount Cheshire, D.D., Bishop**

SPRING VISITATIONS

MARCH

4. Tarboro.
11. Scotland Neck.
12. Tillery.
13. Halifax
15. Ringwood.
17. Enfield.
18. Weldon.
19. Jackson.
20. Gaston.
22. Littleton.
23. Warrenton.
25. Henderson.
26. Ridgeway.
27. Middleburg.
28. Williamsboro.
29. Stoval.
30. Goshen.

Charlotte.—The 18th annual report of St. Peter's Home and Hospital, says that 47 patients have been cared for during 1893, for a total number of 990 days, at a cost of $1,085. Of the number, three belonged to the Church. This hospital is under the care of St. Peter's parish, and is maintained by the people of Charlotte.

The 2nd annual report of the Good Samaritan Hospital for colored people, is also at hand, and shows 54 patients during 1894, 30 males, 24 females, for a total number of 1,402 days; current expenses, $852 22. This hospital depends largely for its support upon the charitable gifts of northern Church people. Of its 54 patients not one was able to pay for the care received, so this hospital has to be maintained as a charity; 10 deaths occurred during the year.

## Maryland

**William Paret, D.D., LL.D., Bishop**

MARCH

4. Washington: A. M., St. Thomas'; 4 P. M., Ascension; evening, Epiphany chapel.
6. Evening, St. Bartholomew's, Baltimore.
7. " St. Andrew's, Washington.
8. " St. James', Washington.
9. " Grace church, Washington.
11. Baltimore: A. M., St. Paul's; 4 P. M., Memorial; evening, St. Peter's.
13. Evening, church of the Messiah, Baltimore.
14. " Ascension, Baltimore.
15. St. Michael's, Baltimore.
16. Evening, Holy Comforter, Baltimore.
18. Washington: A. M., Epiphany; P. M., St. Paul's; evening, Trinity.
19. Holy Innocents, Baltimore.
20. Evening, St. Mark's, Baltimore.
21. " Incarnation, Washington
22. " St. Luke's, Baltimore.
24. " St. George's, Baltimore.
25. A. M., Christ church, Baltimore.
27. Evening, Anacostia, D. C.
28. St. Andrew's, Baltimore.
29. 4 P. M., Holy Cross, Baltimore.
30. Evening, Waverly.

Baltimore.—A large pipe organ is being erected in the church of the Messiah, the Rev. Peregrine Wroth, rector. It is a two-manual organ, with full pedal scale and varied stops and is being built by Adam Stein of this city.

Mrs. Rosa L. Steele, widow of J. Nevett Steele, a member of Emmanuel church and for many years identified with the charitable and other works of the Church, died Feb. 10th, aged 68 years. Mrs. Steele was born in Frederick, Md., and was the daughter of the late John Nelson, at one time attorney general of the United States. She leaves the following children: The Rev. J. Nevett Steele, of Trinity church New York; Chas. S. Steele, a lawyer of New York; John N. Steele, S. Tagart Steele, and Henry M. Steele, of Baltimore, and the Misses Mary, Rosa, and Kate Steele, also of Baltimore.

Pausing for a half hour in the rush of business and putting aside the cares of the day, a large number of business men went to the church of the Messiah, on Thursday, Feb. 8th, where Bishop Paret began a series of mid-day Lenten services. The services commenced with the singing of a hymn appropriate to the season, and the recitation of the service for the day by the Bishop, and the Rev. Peregrine Wroth, rector of the church. This was followed by a short address by the Bishop on "Complete and partial repentance." The meetings will take place every day, excepting Saturday and Sunday, from 12:20 to 12:50 P. M. Among the clergy who will conduct them are Bishop C. C. Penick, the Rev. Messrs. Peregrine Wroth, Julius E. Grammer, D.D., J. S. B. Hodges, S. T. D., Chas. C. Griffith, Fred. W. Clampett, Wm. M. Dame, Arthur C. Powell, Carroll E. Harding, W. H. H. Powers, J. C. Jones, Wm. A. Coale, Wm. C. Butler, W. R. Turner, C. A. Jessup, Edw. Wroth, J. Gibson Gant, Alexis Stein, Hobart Smith, Thomas Atkinson, and H. T. Sharp.

Mrs. Harriett Watts Turner, mother of the Rev. Wm. R. Turner, of this city, died recently in Rochester, Kent, England, after an illness of four days.

Washington, D. C.—The chapter of the Brotherhood of St. Andrew and the chapter of the Daughters of the King, of the church of the Ascension, corner of Massachusetts ave. and 12th st., N.W., gave a reception recently to all the other chapters of these two organizations in the District, which was very largely attended. An address of welcome was made by the rector, the Rev. John H. Elliott, S. T. D. In Ascension parish, a congress has been formed, consisting of members of six of the chapters and societies of young people in the parish. The object of the organization is to bring together once a month all the different workers, to make reports of special work done, and to become better acquainted with one another. At the first meeting which was recently held at the residence of the rector, there was a large attendance.

Bishop Paret visited St. Mark's church, the Rev. David Richards, rector, on Sunday, Feb. 4th, and administered the rite of Confirmation to a class of 35. On the same day he confirmed a class of 21 at the church of St. Michael and All Angels'.

The members of St. Mark's church assembled recently in the parish hall, where all had an opportunity of meeting the Rev. David Richards who is officiating as rector of the parish, and who, it is understood, will be elected permanently when his residence in this country has been long enough to satisfy the canon on that subject. St. Mark's is showing many signs of prosperity, and already there is talk of enlarging the pretty church.

## South Carolina

**Wm. B. W. Howe, S.T.D., Bishop**

A meeting of the vestry of the church of Our Saviour, Rock Hill, the Rev. G. L. Sweeny, D.D., rector, was held Feb. 5, for the purpose of considering the question of building a rectory. The idea was approved by all present, and a committee was appointed to confer with the Ladies' Aid Committee and proceed at once to erect the building. The site has already been selected.

On Sunday, Jan. 21st, Bishop Capers visited the church of the Redeemer, Orangeburg, where he preached, celebrated the Holy Communion, and confirmed four persons. On Tuesday, Jan. 23, he visited the church of the Holy Apostles, Barnwell, celebrated the Holy Communion, and confirmed two. This parish is still without a rector.

Dr. Glenton who has been the physician in charge of the hospital for colored people, established some months ago in Columbia, through the efforts of Archdeacon Joyner, will go to Alaska as a missionary physician. She will remain in Columbus until after Easter and will sail in May for Anvik, with Mr. and Mrs. Chapman.

On Sunday, Jan. 21, Bishop Howe visited Calvary church, Charleston. He occupied his place in the chancel, but took no ministerial part in the service. A large congregation was present, and the service which was choral, was bright and joyous. The Bishop was very much affected by the service, and the people were touched with sorrow in noting his feeble condition, as he was led in and out of the chancel. A considerable number of candidates for Confirmation are awaiting the coming of Bishop Capers. The need of a good organ is greatly felt, and efforts are now being made to get one.

## Pennsylvania

**Ozi W. Whittaker, D.D., Bishop**

BISHOP'S APPOINTMENTS

MARCH

2. Evening, St. Stephen's, Clifton.
4. A. M., Christ church, Germantown; P. M., Grace, Mt. Airy; evening, Holy Apostles', Phila.
7. " St. Timothy's, Roxboro.
8. " St. John's, Frankford Road.
9. " St. Luke's, Chester.
11. Phila: A. M., Nativity; P. M., St. Luke's; evening, Holy Trinity memorial.
14. Phila: evening, Messiah, Broad and Federal sts.
15. " " The Covenant.
16. " " The Crucifixion.
18. " A. M., St. Peter's; P. M., St. Andrew's; evening, The Resurrection.
19. Evening, Epiphany, Phila.
20. Phila.: A. M., St. Stephen's; evening, St. James'.
21. " evening, Holy Trinity.
22. Evening, Holy Trinity, West Chester.
23. " Grace, Phila.
24. Phila: P. M., St. Mark's; evening, Christ church chapel.
25. Phila: A. M., Christ church; P. M., All Saints'; evening, Transfiguration.
28. Evening, St. Paul's, West Phila.
30. " Gloria Dei, Phila.

Bryn Mawr.—On Quinquagesima Sunday, Bishop Whitaker made his annual visitation to the church of the Redeemer, the Rev. James Haughton, rector, where he confirmed a class of 17 persons and preached the sermon. He was also the celebrant of the Holy Communion.

Jenkintown.—On the 1st Sunday in Lent, at the church of Our Saviour, the Rev. Roberts Coles, rector, Bishop Whitaker preached, and administered the rite of Confirmation to six persons.

Media.—The congregation of Christ church has decided to enlarge the present church building, by an extension in the rear, for a vestry room and also an organ chamber.

## Delaware

**Leighton Coleman, S. T. D., LL. D., Bishop.**

A Quiet Day for the clergy of the diocese was lately observed at Bishopstead, the Bishop's residence. It was conducted by the Rev. Pelham Williams, S. T. D., whose addresses were very helpful and gratefully appreciated.

The new rector of St. John's church, Wilmington, the Rev. Geo. C. Hall, has been very cordially received, and has begun his work with encouraging prospects.

The Rev. J. Leighton McKim has resigned the rectorship of St. Paul's church, Georgetown, and accepted the rectorship of Christ church, Milford.

At the meeting of the Clerical Brotherhood held on the 13th inst., there was a full attendance. A paper on "The press as an agency for Church work," was read by the Rev. Wm. Schouler, of Elkton, and a general discussion of the subject ensued.

The Church Club has arranged for a course of lectures to be delivered in St. Andrew's church, Wilmington. The first was to be delivered on the 22nd inst., by the Bishop of Easton, on "Charity and Loyalty."

## Central New York

**Frederic D. Huntington, S.T.D., LL.D., Bishop**

A Mission was held in St. Thomas' church, Van Etten, from Jan. 29th to Feb. 5th. There were services with sermon each night at 7:30, and a daily celebration of the Holy Communion at 7:30 A. M.; Litany and Meditation, Wednesday and Friday, at noon. The deacon in charge, the Rev. G. Wharton McMullin, was assisted by the Rev. E. C. Alcorn, of Utica, late priest in charge of the parish, and the Rev. Geo. Bowen, of Waverly. Other clergymen who preached and celebrated were the Rev. Messrs. Geo. H. McKnight, D.D., W. E. Wright, C. D. Atwell, H. Donohue, and I. J. French. The attendance was excellent, and it is hoped that great good will result from this Mission held in the beautiful little church among the hills, where sectarianism has been so prevalent, but where now the ancient Catholic Faith is so gladly received.

## Indiana

**David E. Knickerbacker, D. D., Bishop**

THE BISHOP'S APPOINTMENTS

MARCH

4. Trinity, Anderson, A. M.; Grace, Muncie, evening.
5. Hartford City. 6. Portland.
7. Montpelier.
11. St. Thomas, Plymouth, A. M.; St. Paul's, LaPorte, evening.
12. Kewanna. 13. Bourbon.
14. Rochester.
18. St. Paul's, Indianapolis, A. M.; St. Paul's, Richmond, evening.
19. Trinity, Fort Wayne. 20. Emmanuel, Garrett.
22. Holy Innocents', Indianapolis, evening.
23. Indianapolis.
25. Indianapolis, St. Paul's, 7 A. M.; Grace cathedral, 10:30 A. M.; St. George's, 3 P. M.; Christ church, evening.

The Northern Convocation at St. James', Goshen, Jan. 23rd and 24th, was one of the best held for a long time. Ten of the clergy were present. The vested choir gave delightful music both evenings. The sermons and addresses were all good, the interest and attendance of the people, in spite of inclement weather, also good. A delightful occasion was the dinner given by Mr. and Mrs. J. M. Latta to the clergy on the second day. The addresses on both evenings by Dean Seabrease, Messrs. Scott, Purcell, Heermans, Miss Upfold, and others, held the attention of the congregation well.

When the parish house of St. Stephen's, Terre Haute, was built, it was found impossible, on account of the position of the organ, to have direct access from one building to the other, save through the rector's room and the chancel. To obviate this difficulty, and also to give full effect to the interior architecture, it was decided to build a special room for the organ. The instrument now stands to the north of the chancel, with key-board towards the nave. A new black walnut front presents an artistic effect. The available seating capacity is considerably enlarged by the alterations. By the efforts of the Ladies' Church Aid Society and the Young Ladies' Guild, the walls and ceilings of the nave and chancel have been frescoed, which, with new chancel carpet, etc., has greatly changed and beautified the general appearance of the whole.

On the evening of Jan. 18th, the Bishop reopened Grace church, Attica, after it had been closed a number of years. The plastering and windows had been repaired, the walls kalsomined, and the chancel carpeted. The Rev. George Moore has been appointed to give two Sundays a month to Attica.

St. John's, Lafayette, has just purchased a very comfortable residence for a rectory at a cost of $5,000. The legacy of $10,000 from Mr. Job Nash has enabled them to do this.

Two rooms have been furnished in the second story of Grace Cathedral Guild House for the Sisterhood of the Holy Name. They were glad to have a home, however humble. The Sisterhood has now three Sunday-schools under its care, and is doing a blessed work for the poor and children.

## Southern Virginia

**Alfred Magill Randolph, D.D., LL.D., Bishop**

A residence for the Bishop has been secured. It is located in a central part of Norfolk, and there is at present on it the house which was occupied a number of years ago by the Rev. Mr. Jackson, who was at that time rector of St. Paul's church. This building will be taken down, and a new one erected in its place.

At a meeting of the vestry of Emmanuel church, held recently, a committee was appointed to secure plans for the new church, the building of which will probably be undertaken by the close of the winter.

Feb. 9th Bishop Randolph visited Meade memorial church, Manchester, preached, and confirmed 7. On the following afternoon he visited Hope chapel, and confirmed 4. The preceding week he visited St. John's church, Petersburg, and confirmed 10, and the church of the Good Shepherd, and confirmed 7.

Nelson parish, of which the Rev. Frank Stringfellow is rector, has purchased a lot containing 13 acres, at Arrington, on which they propose to build a rectory. Mr. Stringfellow has been quite ill with grippe.

## West Missouri

**Edw. Robt. Atwill, D.D., Bishop**

The mid-winter convocation was held in Kansas City, Jan 30th to Feb. 1st. Most of the clergy of the diocese were present. The Rev. H. A. Duboc preached the opening sermon, the Bishop celebrating. "The Causes and Remedies of Unbelief" were ably discussed by the Rev. Cameron Mann, D.D. The Rev. M. M. Moore read a paper on "Diocesan Assessments," showing how unjustly the present methods taxed different parishes. The matter was referred to a committee to report to the Bishop before the meeting of the council. Agencies for promoting spiritual life, temperance work in the Church, the extent of the Church among English speaking people, and Church charities, were the other subjects presented, nearly all the clergy present taking a part in the discussions. An interesting missionary meeting concluded the series of services, which from first to last were interesting and profitable.

## Albany

**Wm. Croswell Doane, D. D., LL. D., Bishop**

STOTTVILLE.—St. Barnabas church, the Rev. Wm. H. A. Hall, rector, was completely destroyed by fire on Friday, Feb. 9th. The church was erected in 1864 by Mr. F. H. Stott as a memorial of his parents, and consecrated June 13, 1865, by the late Bishop Potter, of New York, Bishop Odenheimer being the preacher, and the present Bishop of Springfield, then rector of Christ church, Hudson, being present. The church has twice been enlarged, the last time in 1889. The loss is about $15,000, the insurance $9,000.

## Ohio

**Wm. Andrew Leonard, D.D., Bishop**

On Sunday morning, Feb. 11th, the Bishop administered Confirmation in St. Paul's church, Akron. In the class presented by the Rev. Dr. Hollister was a deaf-mute lady. In the evening, in Grace church, Cleveland, a deaf-mute man received the apostolic rite. The Rev. Mr. Mann was present on both occasions to interpret. At the Akron services he was gratified to meet many of his silent brethren, several of whom were from distant points. One came nearly 40 miles.

## Massachusetts

**William Lawrence, S.T.D., Bishop**

BOSTON.—The Rev. J. B. Clarke, chaplain of the House of Correction, South Boston, departed this life, Feb. 12th. He had been ill, but recovered sufficiently to officiate at his services the day before he died. His death was due to paralysis. The funeral services were held in the church of the Redeemer, Feb. 15th. The Rev. A. E. George read the opening sentences and prayers; the Rev. Andrew Gray, the lessons, and the committal service was taken by the Rev. A. F. Washburn. The remains will lie in the vault at Mt. Auburn, prior to their removal to Swampscott. Mr. Clarke was born Jan. 31, 1816, and was the son of the Rev. Jonas Clark, a Congregational minister and intimate friend of J. C. Adams and John Hancock. He graduated from Dartmouth College, and in 1839, studied theology at the East Windsor Seminary. In 1845, he began his Congregational ministry at Swampscott, where he established a school. At the breaking out of the civil rebellion, he became chaplain of the 23rd regiment and served for two years. He was in Gen. Burnside's expedition and in the battle of Roanoke Island. His ministry began in the Church near the close of the war in 1864, when he was ordained by Bishop Eastburn. His work at the House of Correction dates from 1883, when he succeeded the Rev. Dr. Clinch. His faithful unselfish life was spent in behalf of unfortunate people who were helped by his counsel, and blessed by his earnest ministrations. No one could be so unsparing of time and effort in bringing every agency to bear upon the character of the prisoner, and putting before this discouraging class the great need of reform. Always quiet and undemonstrative, and absorbed in his responsibilities, his brethren of the ministry saw little of his work and heard less about it, but its results were evident, and conferred untold blessing upon the community which he served so faithfully and conscientiously.

LOWELL.—As usual, the Lenten lectures by the rector of St. Anne's church are interesting and attract large crowds. They are delivered Sunday evenings upon the following subjects: Wicliffe, Tyndale, Latimer, Cramner, Ridley, and Laud.

## Quincy

**Alexander Burgess, S.T.D., LL.D., Bishop**

The Rev. Richard F. Sweet, S. T. D., has recently completed a decade of pastoral work in Trinity church, Rock Island. This parish heartily sustains the Sunday and other holy day Celebrations, being active in all good works. The offerings during the ten years have averaged $3,000 a year. As illustrating the instability of our western population, it is interesting to note, we quote from the local paper, that more than 500 people, 200 communicants, have died or moved away during the rectorship, as many as are now enrolled on the parish list.

## Minnesota

**Henry B. Whipple, D.D., LL.D., Bishop**
**Mahlon N. Gilbert, D.D., Ass't. Bishop**

BISHOP'S APPOINTMENTS

MARCH

1. 2 P.M., St Paul, Diocesan Board of Missions.
2. 7:30 P.M., Owatonna.
4. 10:30 A.M. and 7:30 P.M., Fergus Falls.
7. 7:30 P.M., Waterville.
8. 2:30 P.M., Warsaw; 7:30 P.M., Morristown.
11. St. Paul: 11:00 A.M., St. James'; 3:30 P.M., St. Stephen's; 7:30 P.M., Ascension.
14. 7:30 P.M., Willmar.
15. 7:30 " Emmanuel, Litchfield.
16. " " Trinity, Litchfield.
18. Minneapolis: 10:30 A. M., Gethsemane; 3:30 P. M., St. Luke's 7:30 P.M., Christ, St. Paul.
19. " " St Paul (St. Anthony Pk.), St. Matthew's.
20. " " White Bear Lake.
21. " " Messiah, St. Paul.
22. " " St. Andrew's, Minneapolis.
23. " " St. Paul (Merriam Pk.): St. Mary's.
24. " " St. Peter's, St. Paul.
25. 11 A.M., Christ, St. Paul; Stillwater; 3:30 P.M., Penitentiary 7:30 P.M., Ascension.
27. " " Cloquet. 28. Grand Rapids.
29. " " Holy Apostles', Duluth.
30. " " St. John's, Duluth.

## Michigan

**Thomas F. Davies, D.D., LL.D., Bishop**

The lectures on the Slocum Foundation before the Hobart Guild at Ann Arbor are to be delivered this year by the Rev. Robert A. Holland, D. D., rector of St. George's church, St. Louis, Mo. The general title of the lectures is "Divine Manhood or the Highest Good:" Sunday, Feb. 18, "Following after wind;" Tuesday, Feb. 20, "The noise of waterspouts;" Thursday, Feb. 22nd, "Midsummer night's dream;" Sunday, Feb. 25, "The Divine Man;" Tuesday, Feb. 27, "The art of living;" Thursday, March 1st, "Immortality." The Sunday evening lectures will be delivered in St. Andrew's church, the week night lectures at Harris Hall.

The friends of the Hobart Guild will rejoice in the generous gift recently received for the endowment of Harris Hall. Miss Loraine H. Wood, of Dresden, Germany, gives $10,000, the fund to be known in memory of her father as the "Ransom E. Wood Memorial Fund." The work done by the Hobart Guild through its commodious and well equipped building, Harris Hall, is fulfilling all the hopes of its far-sighted founder, the late Bishop Harris. Its membership numbers 230 students of the University of Michigan, who are connected with St. Andrew's church; and bids fair before the close of the academic year to reach 300. This affords the clergy of the parish, (the Rev. Henry Tatlock, rector, Rev. E. M. Duff, assistant minister, and curator of Harris Hall), together with the Brotherhood of St. Andrew, special facilities in reaching the young men and women of the university. The work of the guild has always been regarded as one of the most important of diocesan missionary enterprises.

A quarterly meeting of the diocesan branch of the Woman's Auxiliary was held in St. Paul's church, Jackson, Feb. 1st, to attend which a delegation of about 40 went out from Detroit. At 11 o'clock, Morning Prayer was said by the rector, the Rev. Mr. Balcom, assisted by different visiting clergymen, and a sermon was preached on "Domestic Missions," by the Rev. Mr. Johnson. Luncheon was served in the Church House, after which the business session convened in the church, the president, Miss Adams, presiding. Twenty parochial branches responded to roll call, and the meeting proved to be one of the largest and most interesting of the quarterly meetings. After brief informal reports showing the amounts received and disbursed in the differ-

ent departments of the work, the president made an appeal for the united offering which is to be presented at the triennial general meeting in 1895, and has for its object the endowment of a missionary jurisdiction. An article was read by Mrs. Sterling of Detroit, in memoriam of the late Mrs. Jennings, whose salary as teacher in a school for colored children was paid by the Michigan branch for a number of years. The correspondent of the Church Periodical Club made a brief report, showing the number of publications sent from the different parishes to date. The Rev. Mr. Waters spoke of the proposed erection of a church as a memorial of the late Bishop Harris, and for which the auxiliary has promised the sum of $1,000 as a nucleus. The president read a letter from the Rev. Wm. Chapin, of Fort Gratiot, Mich., in regard to the rectory which he has built in that parish and on which there rests a debt of $50, which he asked the Michigan branch to assist in removing between this date and June, 1894. The president commended the object, and the Rev. Mr. Osborne also spoke in favor of it. A second offertory was taken, which, added to that taken at the morning service, made the sum in hand $39.77. Pledges of $5 each from the parishes of St. Joseph's, St. Paul's, St. John's, and Christ church, Detroit, were made, and it was decided that $50 be sent to the Rev. Mr. Chapin to clear the rectory of indebtedness. The Rev. Mr. Hooff of Detroit, described his work at the mission in Romulus, and the chapel which has been built since he began his labors there, and thanked the branch at Jackson for their timely aid which enabled him to make the first payment on the furnace without which the chapel could not have been used for service this winter. A vote of thanks was unanimously tendered to the rector of Christ church, Detroit, for his inspiring sermon of the morning, and especially for his untiring interest in and help to the auxiliary since his coming to the diocese. Miss Lillian Armstrong, who has recently been appointed by Bishop Davies as the head of the baby branch in Michigan, gave a description of the plan on which this branch of the work is founded, and asked that all should take an interest in trying to add to its membership. The Rev. Mr. Massiah, rector of St. Matthew's parish, Detroit, spoke in regard to the work among the colored people, giving suggestions as to their needs and the best manner of ministering to them. The Rev. Mr. Sayres addressed the branch in regard to some of the characteristics of the unchristianized Chinese as observed by him during his work among them as missionary. The Rev. Mr. Balcom closed the meeting with prayers and the benediction, and the ladies adjourned to the Church House, where tea was served and the evening spent in pleasant social intercourse until train time.

## Florida

**Edwin Gardner Weed, D. D., Bishop**

GAINESVILLE.—The Bishop visited Holy Trinity parish on Septuagesima Sunday. The rector, the Rev. A. T. Sharpe, presented a class for Confirmation. The Bishop preached both morning and evening. In the afternoon he addressed the Sunday school, and afterwards visited the colored mission, which under the supervision of Mr. Sharpe, is doing most excellent work. Here a class of 8 was confirmed. The recent severe illness of the rector of this parish has been a source of grief to his people. He is, however, recovering, and it is hoped he will soon be entirely restored.

LAKE CITY.—St. James' church has been rejoicing lately over the coming of the new rector, the Rev. H. A. R. Cresser, of Syracuse, N. Y. A good congregation assembled to hear him preach his first sermon on Quinquagesima Sunday. St. James' has been without a rector for some months. Mr. Cresser is a young man, and shows great earnestness in his work, and there is every probability of Lake City doing strong Church work under his care.

## Kansas

**Elisha S. Thomas, D.D., Bishop**

BURLINGTON.—A Mission beginning Jan. 30th, and ending Feb. 4th, has been held in the church of the Ascension, by the Ven. Archdeacon Brady. The sole object of this Mission was the exhibition of Christ as the exemplar in every phase of human life. Additional sermons on the Church, the sacraments, the orders of the ministry, Christianity and its results, were preached on each evening of the Mission. Familiar talks upon the "little things of life," were given at each of the morning and afternoon services. Sunday morning, an early celebration of the Holy Communion was attended by a goodly number, and at 10:30, Morning Prayer was read, and a sermon on "What Christianity has done for the world," was preached by Archdeacon Brady to a large congregation of attentive hearers. In the afternoon, an address upon the question of "Social Purity" was listened to by a crowded congregation. Sunday evening, the Archdeacon preached a powerful sermon on the "handwriting on the wall." Many went away unable to gain an entrance. The church has not only been benefitted by this Mission, but the whole community have been greatly interested, many attending who have hitherto been unmindful of religious things. We trust the blessing of God may follow the labors of Archdeacon Brady.

## Long Island

**Abram N. Littlejohn, D.D., LL.D., Bishop**

BROOKLYN.—The Year Book issued by Christ church, Clinton st., is before us. This is one of the oldest parishes of this vicinity, having seen more than a half century of corporate life. The clerical staff is composed of the Rev. Arthur B. Kinsolving, rector; the Rev. Wm. D. Smith, assistant; and the Rev. J. R. L. Nisbett, assistant in charge of the chapel. The chapel, situated in a quarter occupied by working people and poor, is virtually a mission. It is a very important part of the whole field. There were confirmed last year, in the church, 24, in the chapel, 67. There are in the church, 671 communicants, in the chapel, 421, making in the parish, 1,092. There were baptized in the church, 33, in the chapel, 81, a total of 114. The offerings in the church during the year aggregated for all objects, $29,772.82, in the chapel, $1,835.30, making for the parish, $31,608.12. The Sunday school of the church numbers 224, of the chapel, 914. A fine large Sunday school building has been provided for the chapel, having a seating capacity of 1,200. Miss J. E. Orr is in charge of a large sewing school at the chapel, having associated with her 24 teachers and 12 substitutes. In the parish church the young women are organized in a league, which has provided stalls for the choir, and raised $400 for chancel improvement. Mrs. Edson, of New York, a former parishioner, has given an organ in memory of Marmont B. Edson. It was formally opened Oct. 29th, in the presence of the donor, and her son and daughter, Mr. and Mrs. James H. Aldrich. It was built at a cost of $5,000, by the Messrs. Odell, of New York, and is in every respect a very fine instrument. Mrs. Frederick J. Bancroft, of Denver, has presented a bishop's chair in memory of George A. Jarvis, who was for many years a vestryman in Christ church, and whose benefactions have enriched the Church, east and west. Five hundred dollars were bequeathed by will of Miss Rosilia B. Anderson, for improvement of the Sunday school room. The importance of securing an endowment for the parish is beginning to be felt, the changes of coming years being certain to diminish the resources of the parish, while the demands upon it for local missionary work will be greatly increased.

The Rev. R. E. Pendleton, rector of St. Clement's church, held a very interesting and impressive service of admission of sacristans, crucifers, and choristers, on the evening of St. Paul's Day. St. Clement's vested choir were assisted by the choir of Grace church on-the-Heights. Mr. Henry E. Duncan, master of Grace choir, directed the musical services. The processional and the anthem were rendered by the choir of Grace church alone. An interesting address was delivered by the rector. The choirs were entertained with a collation after the service. The occasion was enjoyed by a large congregation.

The Diet Dispensary, whose board has on it Mrs. N. H. Clement and Mrs. Langstaff from St. John's church, is a charity which, on the prescriptions of physicians, supplies to the poor, beef tea, milk, eggs, farinaceous food, and other articles, which may be required by the destitute sick to aid their recovery. During last year 7,000 people in need were reached in this way, and many lives were saved which would have been lost had reliance been in medicines alone.

## Western New York

**Arthur Cleveland Coxe, D.D., LL.D., Bishop**

GENEVA.—The present fire-proof library building of Hobart College is so overtaxed in consequence of the steady increase of the library, that a gift ample enough is needed to secure the immediate erection of the wing contemplated in the original design of the beautiful edifice.

ROCHESTER.—The mission church of the Ascension, the Rev. G. T. LeBoutillier, missionary priest, overlooks the city in nearly every direction and commands a fine view of Lake Ontario. The site was the gift of the late Charles J. Burke, who had already built a large and beautiful residence near by. To many, at the time, it seemed a lonely situation for a church, but the foresight of the Rev. F. S. Hyde in at once proceeding to occupy and build is being made apparent, for a suburb of tasteful and well built residences is fast growing up around it, and both congregation and Sunday school are steadily increasing. The mission was begun in 1886 by the Rev. Mr. Hyde, as the result of services held in private houses in the neighborhood and in a small wooden building, from which, however, it was soon removed to the present edifice built of Medina brownstone, though at the time unfinished. Here it was sustained and ministered to with rare self-denial and hopefulness by its first missionary, for several years, until May, 1892, when the Rev. G. T. LeBoutillier took charge in connection with his other city mission work. Since that time the debt on the building has been paid off. The property has been deeded to the trustees of the parochial fund of the diocese. The mission is still in need of a bell, pews, and font, and its interior is not yet finished, but no mission is better supplied with energy and hopefulness and zeal, and has before it a more promising future.

SUSPENSION BRIDGE.—DeVeaux opened on Feb. 1st with a large attendance of pupils—only a few less than last year, and there is reason to believe that the number will soon be largely increased. The new buildings, including the chapel, are in use; the chapel will be formally dedicated on Founder's Day, next June. The report of the officers of the Board of Health pronounces the school buildings, plumbing, etc., in good sanitary condition, and locates the cause of the recent epidemic in the water supply. The trustees, acting upon the recommendation contained in the report, have taken steps for supplying the school with rain water for general purposes, and that used for drinking will be boiled and filtered. It is believed that there is no longer any reason for apprehension on the ground of healthfulness. As soon as the weather permits, a house for the chaplain's use will be built on the school grounds.

## Virginia

**Francis McN. Whittle, D.D., LL.D., Bishop**

On Sunday, Feb. 4th, Bishop Penick visited the Theological Seminary at Alexandria, and made an address in the chapel on the subject of work among the colored people.

The health of Bishop Whittle has improved very much during the past few weeks, and he is now making arrangements to hold Confirmation in the different Richmond churches.

In addition to the work already laid out, the Brotherhood of St. Andrew propose to take charge of a mission at the Boys' Reformatory at Laurel. This institution was started not long since with the idea of saving young men who had been sentenced for crime, from contact with older and hardened criminals. The proposal is for the Brotherhood to carry on weekly services at this institution, which is a few miles from Richmond. The work will be in the hands of the chapter of Emmanuel church.

## West Virginia

**Geo. Wm. Peterkin, D.D., LL.D., Bishop**

St. Matthew's and St. Luke's churches, Wheeling, are to have vested choirs.

A new parish is to be started in South Wheeling, or more properly speaking, one which existed a number of years ago is to be revived. The two chapters of the Brotherhood of St. Andrew in Wheeling have undertaken the purchase of a large hall at a cost of $3,500, and the work of the mission will be carried on by them.

The renovation of Trinity church, Morgantown, has greatly increased its size. Transepts have been added and a recess chancel, also a vestry and guild room on the opposite side of the chancel. The church is now cruciform. At each corner of the front a tower has been erected. These are of different designs and in one it is expected a bell will be hung. Yellow pine with cherry trimmings has been used in the wainscoting of the interior, and the ceiling has been finished in Gothic style. This work has been brought about chiefly by the energy of the rector, the Rev. C. C. Pearson.

Bishop Peterkin's mission in Parkersburg, known as the "Lighthouse," is creating such interest as to cause great encouragement in the work of endeavoring to gain a lasting hold among the poor people in whose midst the work lies. The regular congregations are always good; from 100 to 150 people gather every Sunday evening, sometimes filling the hall to its utmost capacity.

## Texas

**Geo. H. Kinsolving, S.T.D., Bishop**

St. Paul's church, Waco, has ordered a new pipe organ from Jardine, New York, which will cost $2,000. The purchase of this instrument is being made by the guild who have now on hand $1,000, and every effort is being made to raise the balance. The Bishop is expected to visit this parish on the Sunday before Easter.

Bishop Kinsolving is making an earnest appeal for the establishment of a Church house for the young ladies attending the university and high school. He has purchased a very desirable building in a convenient part of Austin at a cost of $20,000, which was furnished in part by a bequest from Miss Burr, of New York, and in part by the generosity of some of the citizens of Austin. He will need in order to open this school next fall, about $12,000, and he hopes to build up in Austin an institution that will be a credit to all who are interested in the cause of education. The institution will be in charge of competent persons, and under the oversight and direction of the Bishop. It will probably become a memorial of Bishop Gregg and be known as Gregg Hall.

TYLER.—Although there is much to discourage, yet the work of St. John Baptist mission continues hopefully. The parish school is not as large as heretofore for the reason that the missionary has been obliged to dismiss more than a third of the number of pupils, as he could not find time to devote to the large crowd that assembled from day to day. The school has been closed during the month of December for the want of means to meet incidental expenses; but with the new year another start has been made and it is hoped it will continue without a break to May, the end of the school year. An industrial department for girls has been added since the reopening. From the work of the two years past, two of the girls have passed very creditably the county examining board and have been awarded certificates to teach in the

public schools. Another girl who remains in school this year for higher studies, will go out next to teach. This is probably the last year of the existence of the school, as it receives no revenue from fees, and it is too uncertain to continue in the hope of receiving aid otherwise. The ladies of the Massachusetts branch of the Woman's Auxiliary have presented valuable gifts, in the shape of an altar made of solid oak, excellently finished, an alms basin lined with velvet, an elegant set of holy vessels, Prayer Books for the altar, and a large Bible for the lectern.

## Connecticut

**John Williams, D. D., LL.D., Bishop**

The annual meeting and banquet of the Church Club was held in Merril's Cafe, in Hartford, Tuesday, Feb. 6th. The following officers were elected for the ensuing year: President, Judge A. Heaton Robertson, New Haven; 1st vice-president, Col. Jacob L. Greene, Hartford; 2nd vice-president, A. C. Northrop, Waterbury; secretary, Geo. J. Bassett, New Haven; treasurer, M. B. Copeland, Middletown; executive committee: A. Foster Higgings, Stamford; W.F. Day, New Haven; Geo. Ellis, Hartford. Mr. J. H. Cole, secretary of the Church Club of New York, was a prominent guest of the Club and spoke very interestingly about "Church Clubs, their objects and duties." Mr. Burton Mansfield of New Haven, made a pleasant address about the Church Club conference held a short time since in Boston. There were also speeches by other prominent Churchmen from various parts of the State.

Prof. E. D. Woodbury, for many years the head master of the Episcopal Academy at Cheshire, with Rev. Dr. Horton, is to be associated with the Rev. Mr. Stoddard. Prof. Woodbury is remembered by all who have been pupils at Cheshire for the last 25 years, with the greatest respect. The trustees propose to raise an endowment for the academy. It is felt that the school cannot maintain its place among the great preparatory schools without an endowment and the means to give scholarships to many deserving boys who seek admission. The 100th anniversary of the school is to be celebrated in June.

New Haven.—St. Paul's Church Club has held three well attended meetings in the past quarter. The average number present has been over 50. In November, Mr. E. H. Rogers opened a discussion of "The place of social life in the Church;" in December, Mr. Hollister read a very interesting and valuable paper upon the history of St. Paul's church; in January, the rector read a paper on "The most famous of New England Puritan families"—that of Increase and Cotton Mather. The February meeting was held Monday evening, Feb. 5th, and Mr. Henry C. White spoke upon "the proposed new charter for New Haven," and what may be hoped from it in the way of better municipal government. Mr. White is one of the committee appointed by the legislature to draw up a new charter. The subject is one of the greatest importance for those who live in New Haven. It is hoped that at the meeting, March 16th, the Rev. Dr. Newman Smyth will read a paper on "St. Patrick," this being the eve of St. Patrick's Day, and in a sense the anniversary of the club, as the preliminary meeting was held St. Patrick's Day, 1893. This club is very useful in bringing men worshipping in the Church together in a friendly way, and in making opportunity for the consideration of many questions of common interest.

The united Lenten services are at St. Paul's church, the Rev. E. S. Lines, rector, on Wednesday evenings. It is the 15th year that these united services have been held, and they have done much to cultivate good feeling between the members of the different parishes in the city, and have always been well attended. The preachers for this season are the Rev. Mr. Kinsolving, of Brooklyn; the Rev. Alexander Mann, of South Orange, N. J.; the Rev. John C. Brooks, of Springfield, Mass.; the Rev. Drs. Shipman, Dr. Greer, and C. DeW. Bridgeman, of New York City; and the Rev. Dr. Tatlock, the president of the Connecticut Standing Committee.

The funeral of the late Andrew L. Kidston was held in Trinity church at 2 o'clock on Thursday, Feb. 1st. The rector, the Rev. Edwin Harwood, D.D., assisted by the Rev. Messrs. Macbeth and Scoville, officiated. The interment was in the Grove st. cemetery. Mr. Kidston's will is not to be contested and he leaves the following bequests to well-known Church institutions: Trinity parish school, New Haven, $1,500; Trinity Church Home, New Haven, $3,000; Berkeley Divinity School, Middletown, $10,000; to the trustees of Aged and Infirm Clergymen, $5,000; to the Diocesan Missionary Society, $5,000; to the Domestic and Foreign Missions, $5,000; also to the Home for the Friendless, New Haven, $1,000; to the New Haven Hospital, $5,000. Mr. Kidston was a generous supporter of Trinity church, and gave the present chime of bells in use in the church.

On Friday evening, Jan. 26th, the Daughters of the King, in large numbers, from New Haven and near-by places, met at the home of Mr. and Mrs. J. W. S. Peck in New Haven, to help them enjoy the 25th anniversary of their marriage. The occasion was made memorable by the presentation of a fine banquet lamp, purchased by free-will donations from chapters all over the country; it is a duplicate of the one given Mrs. Harrison while her husband was President of the United States. There was also presented a beautiful silver and gold vase appropriately engraved. The Rev. E. S. Lines, rector of St. Paul's church, made the presentation speech, and responses were given by both Mr. and Mrs. Peck. Mrs. Peck has been well and widely known through her efforts in establishing branches of the society which has grown so rapidly in the past few years. There were many letters and telegrams of congratulation from the Bishop, the clergy, and various chapters.

Middletown.—The plans for the new library building to be erected in connection with the Berkeley Divinity School have been drawn and accepted, and it is hoped to begin work upon the building this coming spring. It will cost about $25,000, and is to be devoted to the library of that institution, which now numbers some 25,000 volumes. An effort is being made to secure the necessary funds as soon as possible.

## Louisiana

**Davis Sessums, D.D., Bishop**

Jan. 27th, the corner-stone of the new Arts and Sciences Building of Tulane University, New Orleans, was laid with interesting ceremonies in the presence of a large gathering. The Rev. Beverly E. Warner, rector of Trinity church, delivered the oration, and at the conclusion of the exercises, Bishop Sessums pronounced the Benediction.

## Services for Good Friday

For some years "Lantern services" have been held in many poor parishes, but I think I am right in saying that on Good Friday night 20 years ago, the first service of this kind was held in a poor parish in London, and has been annually looked forward to with pleasure by the poor of the parish. A description of that service as I saw it about five years ago may interest your readers.

I was asked by the priest conducting this service for working men and women on Good Friday night to accompany him to the service. The impression then made on my mind has never been forgotten.

On our way to the Town Hall, Chelsea, I asked my companion what was the nature of the service, and also what members did he expect on such a night? for I knew by experience that Good Friday night is one of the worst spent by the working classes in our great towns. To my astonishment, he answered: "The hall can hold one thousand, and you will see every seat will be occupied, and I fear many turned away for the want of room."

We arrived at the Town Hall at 7 P. M., an hour before the service was to commence, but found even then a large but orderly crowd waiting the opening of the doors. My companion and I were admitted by a side door; on entering, we found the hall closely packed with seats, and two large lanterns, worked with lime lights; a thirty-foot square sheet was hanging across the platform. There was also a large American organ, and near this were placed special seats; these, I was told, were for the choir, members of which soon began to arrive, it was composed of over 100 men and women selected from the mothers' and fathers' meetings in connection with the parish.

I found afterwards that the choir had been carefully trained all through Lent, and had met twice a week to practice the hymns. At 7:30 P. M., the doors were thrown open and appropriate music was played on the organ.

I was deeply struck with the quiet way in which this large congregation found their way into the hall. Each person was admitted by ticket and shown into the seat reserved, by special stewards appointed for the occasion, the men all on on one side of the hall, and the women on the other. Another very remarkable thing was, there were quite as many, if not more, men than women.

At 8 P.M., the hour appointed for the service to commence, the hall was full to overflowing. The lights were lowered, and the lime lights thrown upon the sheet showed the most beautiful representation of the Crucifixion. The vicar gave an opening address, and this was followed by a few short prayers. Hymns and pictures of the Passion were thrown upon the sheet. The pictures were all very carefully selected, being taken entirely from photographs from stone reredoses and bas reliefs; they were life size and gave the idea of beautiful stone statuary.

The well-known hymns, sung by 1,000 voices, were overpoweringly beautiful. A short address was given on each picture on the Seven Last Words. The whole service was most impressive, without being too emotional; the congregation dispersed as quietly as they had come in.

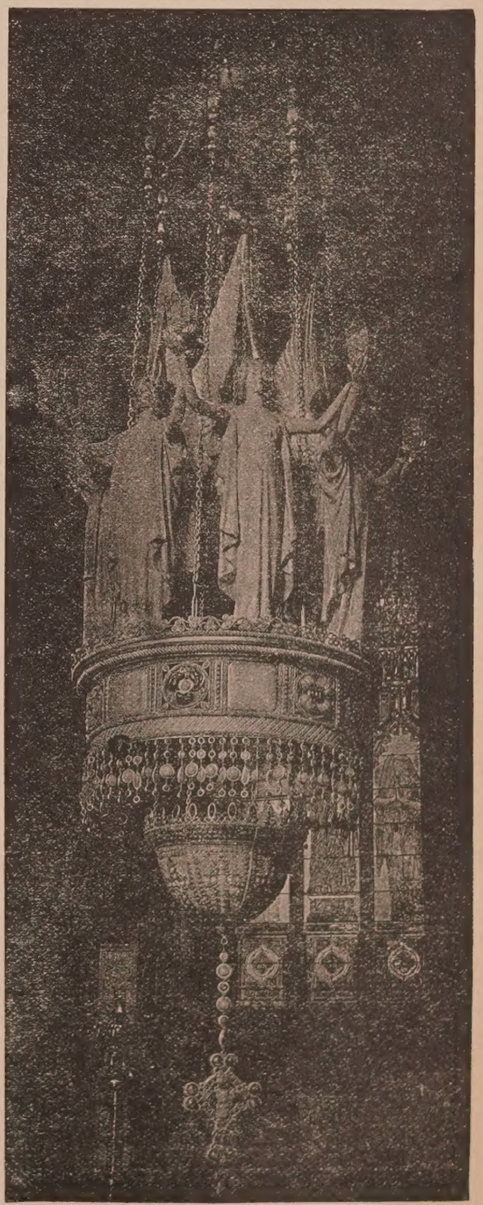
I came away wishing that these services were more known and used in our large towns, and I venture to say that where properly conducted in a devotional and reverent manner, they cannot fail to impress those who take part in them. I may mention that in the poor London parish of which I write, no children or babies were admitted into the Town Hall, which was for adults only, but a children's service of song was held every Good Friday night in a large mission Hall near the Town Hall, and the parents left their children there on their way to the adult service and called for them after the service was over, mothers with young children often going to take charge of their little ones, to the children's service.

Since attending this Good Friday night service, I have heard of many other services of something of the same kind being held in different parishes, and I have now before me a book published last Lent, "Friends and Foes at the Cross of Jesus," or "Hints on conducting a Good Friday service of Song," by Hon. Mrs. Francis Byng. It is recommended by the Bishop of Wakefield and other influential clergy and published by Messrs. Skeffington & Son, London. It will be found a very useful help to any wishing to hold a service of this kind. Copies can be obtained from any of the Church booksellers.

W. W.

## A Beautiful Lamp

Notable among those exhibiting at the World's Fair, was the Tiffany Glass and Decorating Co., of New York. Through the courtesy of Mr. Pringle Mitchell, manager of this company, we are able to reproduce on this page, an eleborate lamp constructed by them for St. Augustine's church, Brooklyn, N. Y. This work of art has been greatly admired by thousands, who have flocked from time to time to view this beautiful church. The exhibit of this company was remarkable in many ways, and contained as a special feature, a complete chapel wherein the latest effort of the ecclesiologist was shown in its highest perfection.



LAMP RECENTLY ERECTED IN ST. AUGUSTINE'S CHURCH BROOKLYN, N. Y.

A correspondent writes: "The latter part of last week I received a very nice Prayer Book and Hymnal bound in imitation pig skin, the one I selected from your description. Am very much pleased with it, and thank you for your kindness in sending it to me. [The Prayer Book and Hymnal referred to was the premium we gave for three new subscriptions to The Living Church.]

# The Living Church

**Chicago, February 24, 1894**

Rev. C. W. Leffingwell, Editor


"MILK FOR BABES!" At a recent meeting of the Unitarian Sunday School Union, the following subject was announced for discussion: "The Theory of Evolution, a Background and Sidelight for Sunday School Instruction." The metaphor is mixed. How anything can at once be a background and a sidelight, passeth comprehension. It is almost equal to the Hegelian paradox that Being and Nothing are the same. The theory of evolution as a "background" should certainly be very charming to the youthful mind. The rainbow of God's promise should have no attractions where "Natural Selection" is writ large on the Sunday school blackboard; the star of Bethlehem should pale its ineffectual fires before the effulgence of the "sidelight" which reveals "the survival of the fittest!"

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*The Church Times* in a kindly notice of the Evangelical Conference at Islington last month, finds reason to think that there are signs of a better understanding of the Catholic doctrines of the Prayer Book than was formerly the case. Views of the sacraments and of sacramental grace were expressed which would not have been tolerated some time ago. Condemnation on the part of some speakers, of "bright" services, were received without the applause which such references used to evoke. That old evangelical organ, *The Rock*, says: "The fact is that a very large number of evangelicals know by practical experience that there is no antagonism between proper attention to the externals of worship and spiritual worship." *The Church Times* ends its own remarks, written, of course, from a Catholic point of view, with these conciliatory words: "The moral of the conference is that there is undoubtedly, an increasing number of evangelicals who whilst retaining many of their prejudices and much of their phraseology, are getting to see things much more in the same light with ourselves. We ought to do everything we can, to nnderstand understand them, and make ourselves understood by them, to remove all stumbling-blocks from their path, and help to bring them to a full appreciation of Catholic truth, which is the truth of the Gospel."

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PRESIDENT HARPER, of the University of Chicago, has been lecturing upon the Book of Genesis in a way to startle his co-religionists. Taking the ground, as it seems, that the narrative of the early chapters is not probably historical, but derived from the ancestral legends of the Semites, he considers that the inspired author has purged his material of polytheistic superstition and stamped upon it the lofty conceptions of a pure monotheism. If we understand the drift of this treatment, it is equivalent to the theory that the narrative has been rendered symbolical of spiritual truth, and in a language of symbol conveys a true history of God's dealings with mankind. It is an illustration of the way in which extremes meet. Dr. Harper was formerly understood to hold that no exegesis was of any value except "literal" exegesis, that the idea of a spiritual and mystical sense was to be dismissed as quite unworthy of scholarly attention. But now unless we quite misapprehend his meaning, he is paving the way for something like the method of Origen, the most mystical of commentators and one who cared least for the truth of the letter. It is not impossible that the result of higher criticism may be to bring about a re-action towards the old ecclesiastical system of interpretation, which takes its rise in the New Testament treatment of Old Testament texts.

## The Church in the Slums

Two English clergymen have recently given their views of Church work in East London and both conclude that it has been a good deal of a failure. But they assign widely different reasons. One, Canon Barnett, a broad Churchman, well known for his philanthropic endeavors to bring art and culture to the more refined in that locality, considers the causes of failure to be the jealousy of the poor toward the rich, the undemocratic character of the Church and the formality of the Church service. Of course class feeling is the breeder of many unlovely things which obstruct the power of the Gospel under all circumstances, as much among the well-to-do as among the poor. As to the "undemocratic" character of the Church, if that be a real factor in this problem, it is a strange fact that the more democratic forms of religion have been able to effect nothing at all in this region. We have the authority of so disinterested an observer as Mr. Walter Besant for saying that "dissent is practically non-existent" there. He also says that the Church has simply saved that part of London. As to the forms of the service, it is enough to say that others have not found these a difficulty.

The other witness is the Rev. Osborne Jay, of Holy Trinity, Shoreditch. This gentleman is in the thick of the fight. His church is built "on the site of the worst court of the worst street." When he speaks of the failure of the Church in East London he does not admit that it has failed where it has had a chance to establish itself. The failure according to Mr. Jay is simply for want of money, because not a tenth of what is required is contributed by the rich for religious and preventive work. He has never felt the difficulties of which Canon Barnett speaks. On the contrary his church is over full. Every Sunday it is so crowded that many are unable to gain admission. When the work was commenced the condition of the district was described as "horrible." Holy Trinity, like the Catholic Church of which it is a part, began in a stable. Every room in the district was visited. Clubs were organized, a free night refuge, children's dinners, and so on. One of the first steps was to start a men's club, to which the worst characters, thieves, and others were admitted, on the mere condition of good behavior, a club which has now 500 members. The work grows and multiplies until it is beyond the power of the noble vicar to meet the demands upon him. It seems to him that all he can do is but a drop in the bucket, and so he feels that what is done is so little compared with what ought to be done, that it can only be called "failure."

A recent notice in *The Church Times* gives a glimpse of this work in practical operation. The Sunday Men's Club, we are told, is opened each Sunday afternoon, and crowded with men to the number of two or three hundred. Nothing is done to make them uncomfortable. They may keep their hats on and smoke if they desire. Newspapers, illustrated and otherwise, are provided, music is played, sometimes a story is read, and easy popular hymns are sung. At four, there is a short service, (in the church we suppose), which no one is obliged to attend, though the larger part do attend. The Bishop of London came to address the men at this service on the second Sunday in Advent. The church was crowded to its utmost capacity by a congregation who listened with breathless attention to one whom they recognized as having a real care for them.

The church at Shoreditch is described as "simply exquisite." The services are of the advanced type, but the forms are those of the Prayer Book, the same which Canon Barnett thinks alienate the poor. Mr. Jay has never found it so, and the dissatisfaction would probably be both loud and deep if he should now throw these over in favor of extemporary methods. The poor feel that they have an equal claim with the rich to the good things of the Church. They are not to be treated as children. A higher consideration is this, that the slight effort and the observance of order which are required to come into touch with the Church service, are distinctly elevating in their influence. In the endeavor to adapt our holy religion to the various conditions of men, it is a fatal mistake to vulgarize it. Its effect for good is greatly impaired or altogether lost by such a method. Followers may be gained, but the strongest and most vigorous of the population, those most powerful for good or evil, are either left untouched, or influenced only for a moment, to fall to worse depths than before, convinced that religion is only child's play, that there is nothing in it. Nothing is more certain than that without reverence, there can be no uplifting of the human soul. And to inspire reverence, nothing has been found which can in anyway approach the ancient services of the Catholic Church, and especially the central one of all, the Holy Eucharist.

We have thought it worth while to draw attention to this example of the work of devoted London priests—one case among many in the same vast population known as East London—because every instance of this kind has a lesson for those who will take it to heart. We spoke recently of the Church in its relation to that very large class which, while it is properly designated as "poor", is composed of people who are generally able to keep their heads above water. But the work described above is among the destitute, and the vicious and criminal classes. The two are by no means to be confounded. Different methods are needed in each case. In dealing with this lower class, the very poor and degraded, there is no doubt that, after the pecuniary difficulty has been overcome, there remain obstacles of a peculiar character in the way of the American priest, chiefly from the fact that the Church in this country lacks the prestige of the Church of England. Nevertheless, here and there, whenever such entire devotion is exhibited and men are found to throw themselves into such work with the determination, the *abandon*, of such men as Jay, Lowder, and other London priests who might be named, it is beyond question that results will follow which no man can estimate. Here is an ideal for our candidates for orders and younger clergy to contemplate. It offers absolutely no prospect in life but self-denial, hardship, and hard work. It offers no reward but that which comes from the consciousness of doing a true work for God and of contributing to the salvation of immortal souls.

It is sometimes said that young men are deterred from seeking Holy Orders on account of the privations which belong to the life of a priest. There are hardships which may, where they have been observed, produce that effect. There are cases where the unfortunate priest with a family to maintain, finds himself subjected to the control of selfish men, who, without any true religion in their hearts, have gained chief influence in a parish. In this case we have hardship and privation enough, but it is not that which makes the situation intolerable; it is the fact that it is all to no purpose—the poor man is not allowed to preach the truth. Where young men have been led to suppose that such cases as these represent the normal or common condition of the ministry, it can be no wonder that they draw back from it.

The saying is true that for men to seek the ministry there must be some strong inducement to allure them. But when we say that, we do not refer to influential positions, or high salaries, or snug rectories, or provision for old age, or any other inducements of a merely temporal or material character. We believe that opportunity to do good, and the liberty to do it; the chance of doing something real in life; the call to surrender all, not in

order to become enslaved to the capricious will of any man or set of men, but to do Christ's work in Christ's way, bound only by His laws in His Church, to give oneself to bring peace and goodwill to lost souls—that this is sufficient inducement, now as in ages past, to bring many manly recruits to the Master's service.

Surely, the chance to do something really heroic will now, as at other times, attract those who have the calibre of heroism, and there is in these days no greater call to heroism than that which comes to the true priest of God from the destitute regions of our great cities.

## Savonarola's Exposition of the Lord's Prayer

TRANSLATED FROM THE LATIN BY THE REV. F. C. COWPER

III

INTRODUCTION TO THE SECOND EXPOSITION WHICH IS CALLED A MEDITATION.

"Our Father, &c." Since God is the Author of Holy Writ, no one ought to doubt that its words are of so great weight that no man is able to arrive at a perfect understanding of them. If we examine the words of the best men with great care, that we may get at their meaning, how much more ought we to weigh the words of God, whose wisdom is without measure!

Having therefore already reached some degree of understanding by reading, we ought to meditate upon the words most holy; to rub the ears of corn together with apostolic hands that, after the chaff hath been winnowed away, we may come at the grain. And then, we ought to grind the grain, extracting the kernels, that we may make from them sweet bread. For whosoever meditateth often, faithfully, humbly, and with a sincere heart, upon the Scriptures, doth make progress wonderfully, now in knowledge, now in love; nor ever withdraweth from them without fruit. In the same sentence, God sometimes giveth new meanings, as we turn it over and over again in the mind.

Therefore, after the reading of the Lord's Prayer a second time, turning, as it were, its words towards his own soul in meditation, far removed from the noise of the world, thus let the reader speak unto it and say:

MEDITATION.

"Our Father." O my soul! if God is our Father by a singular creation, and a special providence, and a supernatural adoption, surely He ought to be loved by us with the deepest affection. For every Effect loveth His own Cause; and the Particular loveth the Universal Good, even more than itself.

If He is Father He must be honored, not only in word, but also in deed. If He is Father He must be imitated, because a son ought to imitate a good and a just Father. Whence the Saviour saith: "Be ye perfect, even as your Father in heaven is perfect." If He is Father He must be obeyed, that we may keep all His commandments. If He is Father we ought to bear His chastisements with patience. For who is the son whom his father doth not correct? Moreover, He doth not correct out of hatred, but out of love, that He may make unto Himself perfect sons.

If He is our Father, that is, the Father of all men, and chiefly of the elect, then we are brethren. Therefore let us love one another. Moreover, let us love truly, that each and every one may desire for his own brother, eternal salvation, since we are the children of one Father, and co-heirs of eternal life.

Let us love justly, that we may desire more earnestly for our brethren the greater blessings, namely, rather spiritual than temporal blessings; rather grace and glory than riches and honors; rather good things than evil; rather perfection than imperfection. Let us love religiously, that in them and in their works we may seek and find the glory of God and the salvation of souls. Let us love effectually, that not alone in word, but also in deed, we may love to do them good, and to succor their necessities. Let us love deeply, that is, with intimate affection, that there be not in us any root of bitterness, rancor, or ill-will. Let us love generously, that we may extend our charity even to enemies, because all we are brethren. Let us love perseveringly, because he that endureth to the end, the same shall be saved.

Therefore in these two words, "Father" and "Our," let us consider the two commandments of charity upon which the law and the prophets hang. As it is written: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbor as thyself."

"Who art in heaven." Where thy Father is, O my soul, there is thine inheritance. Consider therefore, since He is in heaven, that thou hast no inheritance in the earth. Thou art, then, a pilgrim, and makest haste toward the fatherland of thine inheritance.

Therefore, as a pilgrim in this life, seek not after worldly possessions. Let it suffice unto thee to have necessary things. And, as pilgrims think always about their return to their native country, so also in thy mind, let thy conversation be in heaven, pressing thitherward toward Him, concerning Whom it hath been said: "Seek ye His face evermore."

"Hallowed be Thy Name." If good sons, O my soul, honor their fathers after the flesh, by how much more ought we to honor our Father everlasting, from Whom all our good things do come? Verily, because we do not see Him, and because by means of visible things we do know the invisible, God is represented to us in visible sacraments, to be honored. For we do not honor the creature for its own sake, but for the sake of God Himself, the Creator and Father, signified through the creature.

And truly, among other things which symbolize, it especially belongeth to the Name so to do. Whence also it is ruled that the voice is significative of determination. Wherefore, among other things by which we honor God, let there be special mention of His Name under which, moreover, all other things symbolizing God are understood.

We ought, therefore, to hallow and honor God, not alone in the heart, purifying our conscience from all defilements and worldly affections; but also in speech, proclaiming, praising, and blessing Him; likewise in works, fulfilling His commandments and doing good, not only before God, but also in the sight of all men.

We ought also to honor Him, bending the knees and adoring Him; also His cross and the images of Him; and His Mother, and all the holy bishops and priests of the Church, kings and princes, and magistrates, and all who represent His Person. Likewise ought we to honor the sacred Scriptures in writing or in speaking, not inserting or writing among vain words the words of Holy Writ; not treading the same beneath our feet, nor making mention of them in trivial jest, nor in mockery, nor in jest; but with all gravity and reverence, inasmuch as they are the words of God, to be accepted and heeded.

But especially ought we to honor the venerable name, Jesus, as it is written: "At the Name of Jesus every knee shall bow, of things in heaven, of things in earth, and of things under the earth."

"Thy Kingdom Come." The lovers of this world, O my soul, desire earthly riches; they seek diligently after perishing realms; they are satisfied to be the friends of kings; and they wish the prosperity of those princes whom they love. Let us, however, say unto God: "Thy kingdom come." Oh, how great is this kingdom! wherein, as saith Augustine, there is no fear of poverty, no impotence of disease; where no one is angry, no one envieth; where no avarice consumeth; where there is no want of food; where no ambition for place or power throbs. There is no fear of the devil, no devices of demons. The terror of Gehenna is far away. There is no death of the body or the soul, but a joyful life with the gift of immortality. Then, there will be no discord, but an enduring harmony; all things are tranquil—a perennial splendor.

And verily, better than all this is the mingling in the assembly of the angels and of all heavenly beings; to enjoy the companionship of the supernal virtues; and to contemplate the procession of the saints, shining more brilliantly than the stars; of the patriarchs, illumined by faith; of the prophets, rejoicing in hope; of the apostles, judging the world according to the twelve tribes of Israel; of the martyrs, resplendent with the purple crowns of victory; and to gaze upon the bands of virgins bearing glistening garlands.

But the King who dwelleth in the midst of these no voice is able to describe. For, if it were necessary to bear torture every day; if it were needful to endure Gehenna itself for a short time, that it might be made possible for us to see Christ coming in His glory, and to be counted in the number of His saints; would it not be worth the while to suffer all that is grievous, that we might become partakers of so much bliss and so much glory?

Therefore let us cry unto the Lord with all yearning, "Thy kingdom come;" esteeming as loss and refuse, all earthly kingdoms, and the glory of them.

"Thy will be done, as in heaven, so in earth." Since the will of God, O my soul, cannot but be right, and especially since it is the very rule of rectitude for all things, and for all actions, whosoever doeth the will of God cannot err.

In heaven, the beatified, who always do the will of God, never err, but always go on rightly, walking in truth and equity. And creatures in the body not possessing a free choice, are moved agreeably to the will of God; wherefore, in nature, error is rarely or never found.

But in hell the damned, because they have a certain kind of free choice, and are wholly destitute of grace, for this reason always err, and continue in their evil deeds. Hence they are in misery, ever lusting after those things which they cannot have. Like unto whom are wicked men, while yet living in the world, as it is written in Esaias, the prophet, "The wicked are like the troubled sea, which cannot rest, and whose waves cast up mire and dirt. There is no peace, saith my God, to the wicked."

For the farther one wandereth away from his proper rectitude, so much the more is he turned aside, is disquieted, and draweth nigh to the misery of the lost. But our righteousness is the will of God.

That therefore we may become like unto the beatified spirits, and partakers of eternal blessedness, let us say, supplicating the Father, not only with words, but with our whole heart, and with ardent desire. "Thy will be done, as in heaven, so in earth," purifying our heart that we may become holy. "For this is the will of God, even our sanctification," that we should keep all His commandments, and strive at all times as much in prosperity as in adversity, to be conformed to His will.

And let us say with the most holy Job: "The Lord gave, and the Lord hath taken away; as it hath pleased the Lord, so hath it been done; blessed be the Name of the Lord".

*To be continued.*

## Letters to the Editor

A CORRECTION

*To the Editor of The Living Church:*

Doubtless other readers will correct the statement of "Brief Mention" in your last, that "Easter falls on Lady Day this year, for the first time in the history of the United States," or since "1742." Many will call to mind at once that the concurrence happened no longer than eleven years ago, in 1883.

Charles W. Hayes.

PAPAL INFALLIBILITY IN AMERICA

*To the Editor of The Living Church:*

Once in a while some unstable soul misled by the cuckoo cry of unity perpetually sung by the Roman schism in America, leaves the Catholic Church, which he calls "the city of confusion," for the Italian Mission, which he considers "the city of peace." I recommend to such an one a careful perusal of the leader in the New York *Sun* of this date, entitled "Archbishop Corrigan and the Vatican." The author, who is evidently a Roman ecclesiastic, complains that while up to the coming of the Papal Legate to America, "the progress of the (Roman) Church here was marvellous beyond any possibly anticipated calculation," the consequences of his arrival have been anything but satisfactory. His appearance here is spoken of as "an unparalleled departure from all precedent and established authority," and he is severely criticized because, "disregarding all that had gone before, ignoring the existence of the archbishop of the diocese, and overturning abruptly the decision of the propaganda, he had, as an act of unsparing absolutism, restored Dr. McGlynn to the priesthood." Consequently, says the author, "all the ancient landmarks of government were trampled down, and demoralization of discipline became flagrant." As a contrast to this terrible state of affairs, brought about by the duly delegated representative of a Pope "infallible in faith and morals," a glowing panegyric is pronounced on Archbishop Corrigan, who, it seems, is in constant hot water on account of "attacks within the Church emanating from Rome." It appears that the actual exercise of Papal author-

ity in this country through an apostolic delegate, has practically abolished Archbishop Corrigan; for, as the author says, "The Cardinal and all the archbishops and bishops of the Church are disregarded and have practically ceased to be potentialities in Church guidance."

It should seem, therefore, that infallibility as an imposing dogma to catch silly Protestants, and infallibility in actual practice in America, are horses of very different colors. It is one thing to make a "Catholic" of Father Adams by telling him that the Pope is more infallible than the usual Protestant Episcopal vestryman, and quite another to have his "absolute" Holiness putting his heavy Italian foot on the necks of "all the cardinals, archbishops, and bishops." This is "unity as she is wrote" among our Roman Catholic friends to-day. One really cannot help asking what these gentlemen voted for at the Vatican Council, and how they like it now they have it? H. G.

*Middletown, N. Y., Feb. 16, 1894.*

THE SMALL CHANGE POCKET

*To the Editor of The Living Church:*

Some one has proposed a congress to abolish the small change pocket, charging upon that all too convenient little receptacle on the right hand side of a man's coat, much of the burden of hard times. From the moment, he says, that the stray nickels, dimes, and quarters, find their way into the small change pocket when a bill is changed, they may as well be counted as a dead loss. "It is so easy when passing along through the streets, in the shops, or the many places where there are opportunities to spend money in little driblets, to dip into this pocket; and it is cleaned out before one has any notion of it." The drink habit is one of the evils he charges upon the small change pocket system. "Many a man would think twice before drinking were not the price of a drink so handy," in that too convenient pocket.

Alas! habit is very strong; the finger and thumb too often perhaps through unconcious cerebration, find their way to the small change pocket in church, and the nickel becomes the unit of value as the "shekel of the sanctuary." There is a story, old but good, of a minister who, with a solemn shake of the head over the result of "taking up a collection," ejaculated piously: "Alexander, the coppersmith, hath done us much evil." That was before the days of nickels, and the nickel is five times better than the cent as a unit of value. But "the silver and gold are the Lord's", and there will be no harm in understanding literally that text in regard to offerings, bi-metallism, if you please, with a strong leaning to a gold basis!

Years ago, when music at the offertory was begun, or revived, a favorite verse was—

> The mite my willing hands would give
> At Jesus' feet I lay.

This struck me as being very nice, and I ventured to suggest to my rector that we use it in our church. He said he thought that "hands" were quite too "willing" to give a "mite", and he objected to having it sung before the altar. And now when I come to think about it, that rector is the present editor of THE LIVING CHURCH. Y. Y. K.

THE POWER OF MISSION

*To the Editor of The Living Church:*

The letter of the Rev. George Buck (in the current issue of your paper) moves me to add a little to this discussion of "The Power of Mission."

I cannot think but that the large majority of the laymen of the Church, and especially those who are, or have been, on vestries, would gladly relinquish a responsibility which is, at times, a great burden. Having been on the vestries of two parishes, and having had the "calling of a rector" to act upon several times, I have been in a position to see the defects and inconsistencies of the system at present in vogue. If it has any advantages which are in keeping with the Church's ways, I should like to have him who really sees them point them out.

To my mind the first question in this connection to be settled is: "Is the Church a divine or a human institution?" To a Churchman who has been rightly brought up to know the reasons for the faith that is in him, such a question seems, and is, absurd: it is not an open question for men to debate in lecture hall or so-called Church Congress. Christ said: "As the Father hath sent me even so send I you." The Church has, from the moment these words were spoken, acted upon them as her commission for all time, and, in doing so has fulfilled the letter of them in the Apostolic Succession. But the spirit of them should permeate, also, every official act, to the smallest detail, of Church government. Does it, in the matter under discussion? Is it not altogether out of keeping with the "eternal fitness of things" that the child should rule the parent?—that, in a divine organization, men who are not acting under a divine commission, should have the calling, or appointing power, of the priest (commissioned by the Church), who is to be their spiritual ruler and guide. Who has any proper right and power to control commissioned men but the authority which gave the commission?

The Rev. Mr. Buck most truly describes the custom as "the patch of Congregationalism." Is Congregationalism divine or human? The true answer to that question ought to settle the matter, so far as discussion goes, as to having a "patch" of such description on the fair structure of the American Church. It seems as though it was time that some definite action to stop the evil were taken. The remedy should come from the bishops of the Church, or if the canon law is against that, then the canon law should be changed.

Will not some of our staunch Church leaders take this matter in hand? As all radical changes take time, the sooner measures are taken to root out this evil, the sooner the Church will be rid of a deadly stumbling block to the right kind of progress. If the leader will show himself, he will find he has many loyal laymen at his back.

I believe the day is coming, and I hope to live to see it, when our parishes will be served by priests sent by their bishops, and paid from a general fund, to which all parishes contribute according to their ability.

The laymen await their leader; and I do not look to see much opposition to a return to ancient and Churchly usage.

E. T. IDE.

*Rockville, Conn.*

## Personal Mention

The Rev. G. C. Griswold having accepted a call to the rectorship of Christ church, Sharon, Conn., desires all communications addressed accordingly.

The Rev. H. H. Messenger having resigned the charge of St. Mark's, Beaumont, Texas, the Rev. H. P. Vicborn, lately in charge of St. Mary's, Houston, has been appointed to fill the vacancy.

The present address of the Rev. J. Holmes McGuinness is 426 East Adams st., Sandusky, Ohio.

The Rev. Geo. A. Wilkins, M. A., of the diocese of Vermont, is officiating at St. John's church, Decatur, Ill., during the Lenten season.

The Rev. W. T. Roberts having accepted a call to the rectorship of Christ church, Williamsburg, Southern Va., has entered upon his duties. He has recently completed a post graduate course at the General Theological Seminary, New York City, after resigning the rectorship of the church at Harrisonburg.

The Rev. Francis A. Shoup, D. D., has given up his professorship at Sewanee, and taken charge of the Columbia Institute for girls, and the parish at Columbia, Tenn.

The Rev. William Hudgell, of Frederickton, N. B., has become rector of St. Thomas' church, Methuen, Mass.

The Rev. John F. Carter, of New York, has become rector of St. Mark's, Fall River, Mass.

The Rev. Charles L. Short has become assistant to the Rev. Dr. Vinton, rector of All Saints, Worcester, Mass.

The Rev. A. Papineau has resigned the church of the Holy Name, Swampscott, Mass., and accepted the charge of St. James' church, Oldtown, Maine.

The Rev. Edward M. Jefferys has eccepted a call to the rectorship of St. Paul's church, Doylestown, Pa.

## Ordinations

On the 2nd Sunday in Lent, the Bishop of Milwaukee advanced to the priesthood, the Rev. Otho F. Humphreys, assistant at St. Paul's, Milwaukee, and the Rev. H. E. Chase, of Nashotah. The candidates were presented by the Rev. Canon St. George. The sermon was preached by the Rev. Prof. Webb, of Nashotah. The service was full choral, as is usual at the cathedral.

Jan. 27th, at St. Paul's church, Windsor Locks, Conn., Bishop Williams advanced to the priesthood the Rev. John Williams. The sermon was by Prof. Hart, of Trinity College. The following clergy assisted the Bishop in the services: Dr. Sam'l Hart, the Ven. Archdeacon F. D. Harriman, and the Rev. T. D. Martin, the Rev. G. M. Stanley, and the Rev. J. F. Ballantyne, of Springfield, Mass.

On Wednesday in Ember week, Feb. 14th, at the church of the Atonement, Philadelphia, Bishop Whitaker ordained to the diaconate Messrs. Lewis C. Baker and Robert McKay, D.D., presented by the Rev. Dr. I. N. Stanger, and also advanced to the priesthood the Rev. C.W. Boyd, presented by the Rev. Dr. J. Andrews Harris. The sermon was preached by the Rev. Alfred B. Baker, D. D. The Rev. Lewis C. Baker was formerly a Presbyterian minister, and the Rev. Dr. McKay was recently pastor of the 18th st. Methodist Episcopal congregation, and will remain for the present as assistant at the church of the Atonement. The Rev. C. W. Boyd, recently in charge of St. George's church, West End, will now become rector of St. Thomas' church, Glassboro, N. J. The ordination of Dr. McKay is the first under the new canon, which provides for the immediate ordination, after examination, of candidates for Holy Orders, from religious denominations, who are Bachelors of Arts and 35 years of age.

## To Correspondents

H.—Prof. Geo. P. Fisher, of Yale College, belongs to the Congregational body.

J. J.—N. stands for *Nomen*, "name." M. is for N.N., and stands for the plural, *Nomina*, "names," as in LL.D. the double L stands for the plural and means "Laws."

"IGNORAMUS."—All such matters should be arranged beforehand. To ask for offerings to pay the "missioner," would have a bad effect on the Mission; but offerings should be taken as usual, at the services.

"GREENBUSH, N. Y."—1. Smith's Bible Dictionary, condensed, would probably meet your needs. Order of Church booksellers. 2. The Gorham M'f'g. Co., Broadway and 19th sts., New York City, make all kinds of Communion services. 3. J. & R. Lamb, 59 Carmine st., New York City, could probably fill your order. If not, they would give you the desired information.

## Notices

*Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.*

### Died

WHITE.—On Feb. 14th, Catherine Franklin, wife of Rev. William Augustus White, rector of Holy Innocents' church, Tacony, Phila.

COLE.—Fell asleep, on Wednesday, Jan. 3rd, Arthur, son of the Rev. Hiram Holbrook and Margarette Buckmaster Cole, aged 21 years.

DYSON.—Entered into eternal life at sunrise, Thursday, Feb. 15th, at St. John's rectory, St. Louis, Mo., Mrs. Susan H. Dyson, aged 88 years and 2 months, widow of Robert Dyson, aunt of Mrs. Stephen H. Green, and sister of the late Dr. Wm. C. Casey, of Middletown, Conn. Interred at Middletown, Monday, Feb. 19th.

> Heaven's morning breaks, and earth's vain shadows flee,
> In life, in death, O Lord, abide with me."

### Appeals

The Mid-western Deaf-Mute Mission needs offerings to meet expenses. Many deaf-mute communicants are out of employment and cannot give as in prosperous times. Offerings may be sent to the Rev. A. W. MANN, general missionary, 878 Logan ave., Cleveland, Ohio.

I NEED $10,000, (ten thousand dollars), at once for educational work in Mississippi. I hate to make appeals, but I am sure there are those who, in this matter, would aid me if they knew how my heart is burdened. I need a school house at St. Columb's chapel. The colored work at St. Mary's, Vicksburg, needs a house, and we must be aided in the establishment of St. Thomas' Hall, revived after long suspension, at Holly Springs. These are all needed by the success and advance of our work, in a diocese as purely missionary as any in the Church.

HUGH MILLER THOMPSON.

*Jackson. Miss., Nov., 1893.*

SOCIETY FOR THE INCREASE OF THE MINISTRY

The Church prays, the Society works, will you give? for sending forth laborers into the Lord's harvest. Address REV. HARRY I. BODLEY, Cor. Sec., 240 Rich ave., Mount Vernon, N.Y.

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer, 70 Broadway, New York.

THE GENERAL BOARD OF MISSIONS

*Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.*

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer Church Missions House, Fourth ave. and 22nd st., New York communications to the REV. WM. S LANGFORD, D. D., general secretary.

### Church and Parish

VERY successful organist and (or) choirmaster desires post. Salary $1,200. Address BRILLIANTISSIMO, care LIVING CHURCH.

A PRIEST, middle-aged, desires a new field of labor after Easter. Address "CLERICUS", THE LIVING CHURCH, Chicago, Ill.

CLERGYMAN engaged in literary work will furnish the clergy and others with typewriters of all kinds, also encyclopædias, standard and theological works, at greatly reduced prices. Correspondence invited. Address CLERGYMAN, 315 West 58th st., New York.

PALMS

The Memorial Chapter of the Daughters of the King, of Christ church, will supply palms for Palm Sunday, at 25 cts. per dozen by express, charges at the cost of purchaser. Order early, enclosing amount. Address MRS. M. E. MARVIN, 1 Spring st., Pensacola, Fla.

SCHOOL IN GENIAL CLIMATE FOR DELICATE BOYS

Rev. Alfred Lee Brewer, D.D., rector St. Matthew's School, San Mateo, California,

Will soon be in or near Chicago for a short time, returning to California. He will be pleased to give to parents full information on the above subject, having taken such eastern boys there with uniformly happy results. He will take personal charge of any such entrusted to him on the journey over. Full references and testimonials given. Address him at THE LIVING CHURCH office.

HERE is a good opportunity for you to secure money for your offering at Easter. Secure subscribers for THE LIVING CHURCH, and you may keep one-half the amount you receive towards your Easter offering.

# Choir and Study

## The Lenten Litany

BY W. B. C.

At morn when o'er the drifted snow,
The first warm breaths of spring-tide blow,
Approach the temple with thy cry,
Thy Lenten litany.

The lights of Christmas-tide are dim;
The star sinks 'neath th' horizon's rim;
Yon is the path of agony
Of wild Gethsemane.

In sackcloth of the heart and soul,
As on the swift days ever roll,
Bear Christ upon the Cross in sight,
As nears thy Easter light.

Thus e'en amid the joys of Shrove
We turned to yonder olive grove;
We see the Saviour low in prayer;
And thither we repair.

Put off the pomp of chancels gay;
The Saviour walks temptation's way;
Put on the violet of griet
Till Easter gives relief;

Till in the glory of His tomb
Far vanished is the Lenten gloom;
Till then let these ascend on high—
Thy wail and litany.

In "A Word for our Cathedral System," by the Rev. Dr. Jessopp, in *The Nineteenth Century* for January, we have "the other side," or the conservative and conventional view of the subject. Dr. Jessopp is the happy rector of an inland rural parish, and in the fulness of his honorable years any ideals that he may once have entertained have become toned down into consonance with things as they are. He mingles on occasion with certain diocesan and splendid functions, when the cathedral is at its best and puts on for the nonce the pageantry and unusual dignities of a more imposing ceremonial than the perpetual routine of the double, daily ministrations with their meagre band of worshippers and the uneventful ritual which is apt to subside into, even if it does not suggest, monotony. It is true that for twenty of the best years of his life, without ever having experienced the "honorable delight" of belonging to any cathedral chapter, Dr. Jessopp lived in a cathedral close, on terms of cordial intimacy with the cathedral body. Yet with all this neighborly opportunity of observation, which consisted doubtless in the superficial pleasure of congenial fellowship, it was not an interior, official relation, laying bare, day in and day out, any and all points of incongruity and attrition. Such things do not appeal to the outside world, and of all men English clergymen—who are mostly English gentlemen—are hardly given to the airing of their personal and official experiences. So that the tranquility of any cathedral close, even that which environs venerable Ely itself, most restful and quiet of all closes, would very likely have left any such unofficial resident to the unruffled calm of an almost cloistered seclusion.

Yet we may take Dr. Jessopp's word for it, "that during those years I saw much that I could but deplore. I found myself grieving over much that might easily have been altered for the better, or lamenting some wasted opportunities for good and some possibilities of larger usefulness neglected." Thus far our essayists are pretty much of the same mind. Divergencies, however, will follow, arising from temperamental unlikeness and traditional predilections, as well as varying ideals of cathedral utilities. Dr. Jessopp, however, is inclined to fall back upon the past, and is profoundly convinced that "the hope of a great future for the Church of England lies in the revival of such corporate life in our cathedrals as may make them in the main what they were intended to be, the great centres of culture and aspiration through the length and breadth of the land." He here quotes Mr. Freeman: "The awkward attempt at reform which was made thirty years back was made in utter ignorance of the history and nature of the cathedral institutions." But the professor was a choleric, hot-headed partisan, not given to meditation upon the other side of any case, and in his rough blows assailed not only Bishop Blomfield, the principal promoter of that reform, but the sufficient majority of powerful clergy and laity who joined in carrying it out. Such men were not likely to have been ignoramuses as Prof. Freeman broadly implies.

Dr. Jessopp goes on at once to grapple with the chapter question, insisting that first and foremost it should be an independent corporation with a distinctly recognized, functional independency, but that it should act in some way he does not stop to particularize, as an executive, carrying out under the bishop's initiation some of the most important administrative duties of the diocese. But here he takes their lordships in hand rather unceremoniously: "If in the lapse of time bishops have tended to become more and more despotic in their government; if they have isolated themselves and ignored the councils of assessors till the function of these latter has become forgotten by neglect or disuse, whose fault is that?" He seizes with naked hand the issue made "by Mr. Dickson in common with other ill-informed persons," who have had the effrontery to urge that "a bishop is not even entitled to preach, as of right, in his own cathedral. Why should he?" Aye, there's the rub; and Dr. Jessopp has no compunctions under this humiliating disability, which reduces most of the Anglican bishops to subjection, under the caprice or complaisance of their own deans! Dr. Jessopp may have forgotten the rash temerity of a certain dean, who once upon a time turned the key of Westminster Abbey against not only the Bishop of London, but shut out all the assembled bishops of the Pan-Anglican Council there assembled in London as guests of the Church of England. American bishops have not forgotten the indignity, if Dr. Jessopp has. But he undertakes to support his position by the buttresses of conjecture and hypothesis. "Regard the cathedral chapter as it was in idea, and as it is devoutly to be wished it may sooner or later become in fact; regard it, say, as a permanent department of the government of the diocese, and how could a dead-lock be avoided if the bishop should have the right or the power of stepping in at any moment, and up-setting the order of proceeding," etc., etc.,—that is, if the work of that Blomfield Act could be undone, and the struggles for cathedral enlargement and a canonical recognition and preservation of the episcopal seat and prerogative were eliminated, all such hypothetical "clashing" might be obviated, and the see and throne of the bishop become, in effect, the property of a chapter and its dean! In the next breath Dr. Jessopp undertakes to brush away the precentor's suggestion of a *quasi* parochial cure attached to every cathedral, while he makes light of his suggestions concerning a more edifying clerical and choral administration; nor does he sympathize with any ideal contemplating a full recognition of the distinctly worshipful offices of the cathedral, nor the nurture of a purer and more exalted musical art.

It is simply a matter of justice to quote one or two concluding paragraphs, that Dr. Jessopp's own conclusions and their practical outlook may be explicitly stated. He says: "Never were the clergy of England, as a body, so illiterate as they now are relatively to the rest of the community. Never did we stand more in need of schools of the prophets, in which learning might find a home whence light might radiate among large numbers of very imperfectly educated parish priests in town and country (!). Never did our younger clergy stand in such grievous need of recognized and authoritative counsel, instruction, and direction. . . . Let it be conceived mournfully, but frankly, that our cathedrals have not done for us what we had a right to expect from them. The question still remains: Who is to blame for the shortcoming? . . . A canon is solemnly led to his stall"—what a horribly suggestive word!—"but he no sooner gets there than he finds a halter round his neck, and that he is tied to the manger. A dean is lifted on to the box seat, and expected to drive his four-in-hand (canons!); but where are the reins? Reform? Of course we must reform," etc., etc. We American priests may venture to remind Dr. Jessopp that once upon a time—and not so very long ago, if we may credit the annals and historians of England—there were not a few very unwholesome "parsons" in Anglican orders—and we need not look to Fielding or Richardson, either, for exemplification—who drank deeply, rode to hounds, were bold and shrewd at their games of cards, and held certain of the Ten Commandments in reckless abeyance!

There is a deep and widespread interest in the vocal training and culture of boy choristers. There is abundant need for it, and so long as boys are likely to serve the Church in this high and holy office, there will continue to be need for it. In furtherance of this, Mr. George Edward Stubbs, professor of ecclesiastical music at the General Theological Seminary, etc., has recently read an address before the Massachusetts Choir Guild, on "Current Methods of Training Boys' Voices." This is familiar ground, as Mr. Stubbs has already written and published (E. & J. B. Young & Co., and Novello, Ewer & Co., London), a valuable and practical handbook on the subject which is widely circulated, while it is the pioneer work of its class from the American press. Mr. Stubbs has drawn industriously and with discrimination from the practical observation of choral work in England, from the acknowledged text books of the great period of vocal training, and best of all, from a studious and philosophical experience as choirmaster. Perhaps no one has reached sounder or more ingenious conclusions as to vocal registers, *timbre* and tonal qualities, and the effective methods for their development. With some of his conclusions, however, there is legitimate room for question, although it is not our present purpose to open up these questions; only it might be suggested that Mr. Stubbs in his determinations as to the educational influences in forming the child-voice, and certainly in his English studies, has failed to identify the almost universal quiet, smoothness, and melodious quality of the home and conventional voice, in and out of doors, in almost all conditions and callings of life, and the natural resultant of musical and sympathetic child-voices. Indeed, the English family, as in all nationalities, is the great and universal voice-maker and trainer. Prevailing habits of obedience, docility, and that "low, soft voice of woman" which Shakespeare recognized so long ago, with an absence of nasal, high-pitched intonation, account in great part for the general melodiousness of the English child-voice. So that the Anglican choirmaster starts with this pre-eminent advantage, and this is accompanied with a larger and more voluminous tone than our best American ideals contemplate. Especially is this illustrated in St. Paul's cathedral choir school, where Dr. Martin, daily, in his class of thirty-eight or forty youths, develops a roundness and beautiful volume of tone never heard in American choirs. Then we are handicapped with certain atmospheric and climatic influences which thin and enfeeble the voice of youths as well as adults.

We are also constrained to object to Mr. Stubbs when he argues that there is a constitutional hostility between Gregorians and the boy-choir. All such choirs have their constituent basses, baritones, and tenors, and even in antiphonal singing, where the melody is taken alternately by the men and boy choirs, no strain need follow, for the people will always sing, and heartily, if the chanting is deliberate and clearly articulate, as it should be; so that the Gregorian is at the utmost but a brief and secondary element in the general choral work. We do not hesitate to state our convictions, however, that the Gregorians, which in substance, if not in their later modes, have inspired the devotions of the Catholic Church for 2,000 years, and which had long served the same sacred uses in temple and synagogue worship, will not be discarded because of any conceivable incompatibility with the development and conservation of the thin register of boy choristers, but will advance to yet wider edification of the faithful. We note in this connection the announcement of a special letter to his faithful from Pope Leo XIII, urging the early and general return to the liturgic uses of the Gregorians, with the music of the great Palestrina school. The special value of these studies, formulated by Mr. Stubbs, seems, in our judgment, to belong exclusively to the more elaborate work of anthems and choruses, where brilliancy and an almost unlimited treble-range are demanded.

But we have a more vital issue to present. Briefly, it is this: All this professionalism, at its best, only contemplates an artistic result in vocal virtuosity. It attempts to realize nothing more or better than this. It is the old wearisome cry, "*Vox et preterea nihil*," while the weightier matters of religiousness and devotional suggestion are left to take care of themselves. While the other ought not to be left undone, surely these latter are of supreme and commanding importance. It is at least a misfortune that all our latter-day treatises on choir and vocal training leave out and ignore these identical virtues and graces that alone render the human voice a fitting instrument in religious worship. To

a sensitive and devout worshipper, this almost universal impersonality, religious vacuity, expressionless atmosphere, of vested choir work falls like an all, pervading chilliness over our most pretentious services, as well as ordinary and common-place services. We miss that religiousness of intention and feeling, that even shrewd, highly cultured secular artists learn to dissemble as a professional necessity, where self-interest compels the aspirant for public honors to assume the graces of a genuine religious art for purely selfish considerations. Why has Mr. Stubbs nothing to say or suggest on such a vital and imperative question?

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It is not enough that the preacher be both an elocutionist and a sound rhetorician, as conditions of ministerial acceptability, he must be a religious man. But how does it happen that they who stand next to the priests, and with him minister in the sacrifice of choral praise and thanksgiving, should be suffered to participate in chancel and sanctuary duties without either a profession or a professional simulation of art-religiousness? Such choirs and there is a great multitude of them, are as destitute of fervor and the persuasive spirit of devotion, as the organ pipes above and about them. Yet this experience so painful and common at home, proves to be exceptional among the English choirs, in all of which, especially the cathedral, college, and principal parochial choirs, a sincere and religious Churchmanship, practical and consistent, is held indispensable, while the boy choristers, who are mostly born and baptized into an heredity of Churchly life and feeling, are, for the most part, under the constant and wholesome restraint and nurture of Churchly feeling and living. All these conditions are vital in choral work. Almost if not altogether alone, we recognize Mr. Wm. L. Tomlins, the admirable choralist of Chicago, as one who has recognized this deficit, and labored strenuously to supply it, not only in his own indefatigable efforts with boy choruses, but with his vigorous pen. In *Music* for January, a valuable monthly published in Chicago, Mr. Tomlins writes about "What music has done for needy children;" but this essay, together with one or more read last summer in Chicago, covers fundamentally the vocal training of all children as to ethical and religious ends. But Mr. Tomlins should not stand alone. If our artistic choral work is to survive in the American Church there must be added a genuine and fervent religiousness, and such intelligent workers as Mr. Stubbs should join and re-inforce Mr. Tomlins in a resolute propaganda.

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## Magazines and Reviews

*The North American Review* is an unusually readable and interesting number as to the selection of its topics and their spirited treatment. The Governor of South Carolina explains and defends the unique measures now in force in that State for the regulation of the traffic in intoxicants. As is generally known, the State becomes the monopolist dealer. All public drinking saloons are shut. The chemical purity of the various spirits, wines, etc., are guaranteed under official analysis, and sales are made only at the authorized stations or agencies which are distributed so as to provide for the public requirements. The practical results are astonishing, and indeed unprecedented, even when compared with the Maine law statistics. In the suppression of gross intemperance, crimes, and general offences against the order and honor of the commonwealth, statistics have reached a figure far below all former records, while it seems easy to determine a growing popular conviction in favor of a more rigid temperance, and even total abstinence. The Governor is master of his statistics, and what is better yet, master of the situation, and is both determined and able to administer the statutes. The opening paper reads like a veritable romance, "My American Experiences," by the President of the Swiss Republic, Mr. Emil Frey, who bore an active, honorable, and most painful part in the great war of the Rebellion, as a soldier, officer, and prisoner in "Libby" and elsewhere, and more than once was in immediate peril of retaliatory execution. Such narratives merit safe and loving preservation in our national annals. Sir John Lubbock, *apropos* of impending legislation at Washington, contributes a valuable paper on "The Income Tax in England." Margaret Deland, who has a well-earned reputation for plainness of speech and a forcible way of "putting things," touches a growing distemper in the world of literature with a very pungent and caustic pen. She spares neither the cupidity and coarseness of publishers and journalists who unscrupulously capitalize the personalities and individualities and privacies of authors, nor, in too many instances, the morbid vanities of authors "who love to have it so." This paper should act as a prophylactic, at least, and make really well-meaning people ashamed of this low huckstering. Henry George discusses the great question, "How to Help the Unemployed," with his wonted penetration. Possibly the most significant papers, however, are Mr. Howells' "Are we a Plutocracy," and "Needed Municipal Reforms, I., Our Present Opportunity, by Dr. Parkhurst, and II, Juggling with a Ballot," by John W. Goff.

*The Cosmopolitan* is fully as entertaining and suggestive a is its wont, and that means that it is a delightful number throughout, practically solving that *crux* of the anxious editor—the conjunction of high literary values with popular acceptability. The carefully illustrated paper on "The Designing and Building of a War-ship," by W. A. Dobson, has present and realistic importance. Every youth and patriot will find food for thought in it. Mr. Howells continues his altruistic conferences in a charming paper, "Aspects and Impressions of a Plutocratic City," which is freely punctuated by significant illustrations from well-known places in New York. Prof. St. George Mivart has a genial and characteristic article, "God's Will and Human Happiness," which is distinctly helpful and Christianly in its purpose. Esther Singleton's "Perfume Worship in all Ages" is an amusing titular misfit, as the fanciful writer dispenses plenty of odoriferous odds and ends of luxurious and sybaritic usages, but strangely enough barely alludes in the remotest way, and only once and casually, to the use of perfumes in Hebraic religious rites, while there is a large and delightful range of literature touching the almost universally prevailing uses of sweet odors and fragrant incense in the religious services of all men of all ages, pagan and Christian, of which the writer is seemingly unconscious or deliberately ignores. To us it looks like a splendid opportunity sacrificed. The subject still remains "open" and waits for a competent pen.

*The Arena*, Copley Square, Boston, has a fair portrait of Robert Browning at the front. Heinrich Hensoldt, Ph.D., has attracted wide attention to his contributions on the Hindu esoteric cult, its mysticism, and its thaumaturgic achievements. "Among the Adepts of Seringaur," I and II, are singularly vitalized narratives, full of picturesque situations, strange and exciting, and withal an atmosphere of sincerity and truthfulness. On the other hand, the writer seems to have become spiritually sterilized under pessimism and to be as unconscious of a Christian civilization as even the Egyptian mummies. In "The Ascent of Life," Mr. Stinson Jarvis misreads the divine order of Providence which provides for the higher and nobler advances of individual and social life through the indwelling of exalted and purifying ideals; attributing such developments to the absolutely unspiritual and physical energies of matter, not being able to comprehend the prime and essential sacredness and spirituality that enters into all terrestrial conditions through the double grace of the Divine Omnipresence and the adorable mystery of the Incarnation.

*Scribner's Magazine* reaches a very high excellence this month, even judged by its own exalted standards. The opening article by Cosmo Monkhouse on "Edward Burne-Jones," who has been knighted since the writing, alone fixes the high value of the number. It introduces us to the personality as well as to the exquisite and wonderfully varied art of one among the greatest of living painters. Whether contemplated as an expositor of classic or Christian ideals and legends, the fascination and power of his conceptions are universally recognized. In France and America, as well as Great Britain, Burne-Jones stands unrivalled. The narrative is well considered and presents a fairly comprehensive study of a quiet and uneventful, but singularly harmonious and well-ordered life. The illustrations are many and cover a wide range of his compositions, although much of it is fragmentary, and we should have been glad of more of his larger and complete productions. The lovely and unique tapestry memorial now in the college of Exeter College, Oxford, where he passed some years as an undergraduate and of which he afterwards became a fellow, would have greatly enriched the article, and especially more of his window designs. This is the second important article of this class this month and it speaks well for the enterprise and intelligence of our American monthlies. Other art papers in this number are "Mr. Lowell on Art Principles," by Ferris Lockwood, and "The Prayer of the Humble" (painted by Jean Geoffray and used for a frontispiece), by Philip Gilbert Hamerton.

*The Sewanee Review* (quarterly) for February, 1894, well maintains the high character at which it has aimed from the first. The opening article is by the Bishop of Iowa, on "Francis Fletcher, Explorer and Priest," working in a field which the learned Bishop has made peculiarly his own. It describes the circumstances commemorated by the cross recently erected near San Francisco through the munificence of the late Mr. Childs of Philadelphia. Other articles deal with interesting literary topics, such as "Some Recent French Fiction," "Nature in Early American Literature," "Flora Macdonald," and "Mr. Crawford's Novels." Two articles of special interest deal with Southern questions, one on "The Study of English in the South," the other "The Industrial Crisis at the South;" while one is on a subject of national importance, "The Repeal of the State Bank Tax." This review does great credit to its projectors at the University of the South, and emphatically deserves to succeed. The yearly subscription is $3.00.

## Book Notices

**Illustrated Bible Dictionary**, and Treasury of Biblical History, Biography, Doctrine, and Literature. With numerous Illustrations and important Chronological Tables and Maps. By M. G. Easton, D.D. New York: Harper & Bros. Pp. 724.

This convenient reference book for Bible readers and teachers is well provided with maps and illustrations. The book is well made and seems to be edited with conscientious and careful labor; but the Churchman will need to be on his guard, and trust to no definitions relating to the sacraments or polity of the Church. The book is made up from a point of view far removed from that of the Anglo-Catholic.

**Miss Parloa's Young Housekeeper.** Designed especially to aid beginners. Economical receipts for those who are cooking for two or three. By Maria Parloa. Illustrated. Boston: Estes & Lauriat. Price, $1.00.

"There is reason, even in the roasting of eggs." Even a cookbook may be made interesting, as Miss Parloa has shown. There is much good advice to young (and old) housekeepers in this book—suggestions about furnishing dining-room, kitchen, and pantry, about arranging work, managing fires, refrigerators, plumbing, about care of dishes, care of the sick, washing, marketing, cooking, etc., and numerous recipes, ranging all the way from "grave to gay." Every woman who has the active management of a household ought to read the book and act on its advice.

**Apprentices to Destiny.** By Lily A. Long. New York: Merrill & Baker. Price, $1.00.

This suggestive title introduces a superb story. The heroine is a young woman of the intense order seeking her sphere; she tries socialism, fails, and finds her vocation at last in becoming the professor's wife. As a heroine she is strong, sweet, true, and noble, a pleasant relief after the many uninspiring characters of the day. Among the others the characters of Paul Rodman, Bahrdt, the socialist, and Robert Hamill are drawn with vigorous, clear cut, artistic strokes. The plot is original and interesting, and the whole tone beneficial, the product of a well balanced, judicial mind. It is an excellent commentary and criticism of the works of Bellamy, Henry George, and others, in the pleasing way of a bright witty woman. It is a remarkable book in many ways and one that ought to live.

**Social and Present-Day Questions.** By F. W. Farrar, D D., F.R.S., Archdeacon of Westminster. Boston: Bradley & Woodruff.

This is a collection of rather miscellaneous essays and articles, and is dedicated to the late Bishop Brooks. Its dedication, as well as its publication in Boston, seems to be due to the fact that several of the papers are on American subjects. The first ten or twelve articles—there are twenty-seven in all—justify the title. Among the others we find a paper on Sir Walter Raleigh and America, in which we have a rather startling invective against "vulgar and every-day respectabilities," "the Pharisaism of false orthodoxies and the pettiness of cheap observances," "sleek sinners," and the like; also papers on "General Grant" and "General Garfield." There is also an appreciative estimate of Cardinal Newman, discourses on "Darwin," "John Bright," "Garibaldi," "Count Tolstoi," and "The Jews." Most of the papers appear to have been delivered as sermons. Admirers of Archdeacon Farrar will no doubt enjoy this book. Many of the subjects dealt with are of profound importance, and their treatment at the hands of one who, whatever else may be said of him, has the most sincere aspirations and a hearty English hatred of everything which he regards as wrong both in religion and in society, cannot fail to be interesting even to those who do not agree with him.

**The Ascent of Faith; or, the Grounds of Certainty in Science and Religion.** By Alexander James Harrison, B.D., Vicar of Lightcliffe. Lectures of the Christian Evidence Society. New York: Thomas Whittaker. Pp. 302. Price, $1.75.

This volume contains the Boyle lectures for 1892 and 1893, each series embracing eight lectures. They begin by showing that which sceptics of all kinds believe, and then what, from their own standpoint, they ought to believe. One is impressed, as he reads, with the spirit of the lecturer, who speaks as himself a doubter who, on certain points, has ceased to doubt, and thinks that the reasons which were weighty with him to turn his mind, may also be found weighty with others; and he addresses himself to his task as one who knows that straightforward dealing is required by the Master whom he has learned to love and trust. Mr. Harrison's treatment of his subjects is extremely lucid, level to the common apprehension, and most attractive in style. No one could turn wearily from this book. The entire work is intensely interesting, and filled with unusual presentations of most instructive thought, and it will long hold a pre-eminent place in the department for which it was specially prepared—Catholic faith defense. Proceeding from the axiom that no dream is without belief of some kind, and every belief has certain implications which may be very profitably worked out, the writer pursues the line of simply taking those beliefs about whose validity his readers may be the surest, and ascertaining whether the grounds on which their present scientific and religious convictions repose do not justify, or even demand, the ascent of their thought, stage by stage, until they reach that height from which the Catholic Faith may be embodied in a series of interdependent views. As a book instinct with calm, clear reasoning, it is destined to make proof of its usefulness, not alone with those

who suffer from an unbelief that is consciously open to conviction, but also with others in worse state, who have thought themselves already settled in positive disbelief, giving light to them alike, and guiding their feet into the way of peace. We cannot too much commend one feature of the work, its provision for convenience of quick reference to any part of the lectures by the appended eighty pages of nicely ordered summaries, propositions, notes, and indices in both special and general tables.

## Books Received

*Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.*

SCRIPTURAL TRACT REPOSITORY, Boston

The Testimony of History to the Truth of Scripture. Historical illustrations of the Old Testament, gathered from ancient records, monuments, and inscriptions. By Rev. Geo. Rawlinson, M. A. Paper covers. 35c.

THE PARLIAMENT PUB. CO., Chicago

The World's Parliament of Religions. Held in Chicago in connection with the Columbian Exposition of 1893. Edited by the Rev. John Henry Barrows, D.D. 2 vols.

MOWBRAY & CO., London

The Catholic Religion. A Manual of Instruction for members of the English Church. By the Rev. Vernon Staley.

E. P. DUTTON & CO.

Phillips Brooks' Year Book. Selections from the writings of the Rt. Rev. Phillips Brooks, D.D. By H. L. S., and L. H. S. $1.25.

THE BAKER & TAYLOR CO.

Angelus Domini. With Legendary Lays and Poems in honor of the Blessed Virgin Mary Compiled and edited by a Daughter of the Church. Illustrated. $1 50.

LEE & SHEPARD, Boston

The Political Economy of Natural Law. By Henry Wood. $1.25.

E. & J. B. YOUNG & CO.

Higher Criticism and the Monuments. By Rev. A. H. Sayce.

HARPER & BROS.

Orations and Addresses of Geo. Wm. Curtis. By Chas Elliot Norton, (editor.) $3.50.

Introduction to Elementary Practical Biology. By Chas. Wright Dodge, M. S. $1.80.

Penance of John Logan. By William Black. 80c.

Parisian Points of View. By Ludovic Halevey. $1.00.

Memoirs of Sherlock Holmes. By A. Conan Doyle. $1.50.

Horace Chase. By Constance Fenimore Woolson. $1.25.

In Direst Peril. By David Christie Murray. $1.25.

Some Salient Points in the Science of the Earth. By Sir J. Wm. Dawson. (C. M. G., LL. D.) $2 00.

CHAS SCRIBNER'S SONS

The Historic Episcopate. By Chas. Woodruff Shields, D.D. 60c.

The Jacobean Poets. Edmund Gosse. $1.00.

A CONSTANT source of enjoyment are the photographic views of the World's Fair, which we are now giving to every new subscriber to THE LIVING CHURCH, and to every old subscriber who sends us one new subscription.

## The Vacation Club in Winter

BY ADAH J. TODD

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### CHAPTER XI

THANKSGIVING

Thanksgiving had come! that peculiar institution of New England which loses its flavor when observed anywhere else, was the appropriate time for the Vacation Club to reassemble under the roofs of the Harrison homestead, or *patria oikia* as Will insisted on calling it, to the consternation of Bess who could bear no mysteries. For is not Thanksgiving the counterpart of the Apaturia of old Greece and the mothering Sunday of Old England when the wanderers returned if possible to the ancestral home, the missing were mourned and the new-comers welcomed? They all came, and the face of the lame girl glowed with pleasure, beaming now from the southwest bay window instead of its nook on the piazza where they were wont to see it in the summer. Farmer Harrison bustled about with double-seated wagons galore, and the fragrant odors and mysterious sounds issuing from the kitchen alternately tempted and warned the reckless visitor. Will counted the turkeys whom he declared he had "brought up", having rescued the brood from two thundershowers, and triumphantly declared that two were missing. There was such a clatter of young tongues that Farmer Harrison declared they had Dinner (capital D), a half hour sooner on purpose to stop them. It would not be possible to describe that dinner, not in courses, one thing at a time, but all on the long table at once so you could see what you were expected to eat and make arrangements accordingly, for nobody must refuse a dish. And the jokes, the laughter, the winners of wish-bones from the huge chicken pie, how shall I tell of them? And later when they had rested a bit, but before they could "get their breath," John said Mr. Harrison insisted that the time-honored custom of "running round the chimney" must be observed. The old-fashioned chimney as large as a small room, in whose capacious "oven", now used only on state occasions had been baked the day's feast, whose remnants equaled the one of old when so many baskets full were taken up, had a broad way all around it leading through the hall and dining-room into the sitting-room, and back to the hall. The line was formed with the young folk handicapped at the end, the rules read, and the procession started. Around six times and then each one dropped flushed, panting, and laughing into the nearest seat, with Nellie and Joe a tie for the leadership. In the evening there were reminiscences, games, dancing, and doughnuts, with cider and apples, and the scientific spirit of the Vacation Club seemed dormant till the morning, when some one proposed a winter, for it was the first of December, visit to the Glen. Daniel was immediately searched for, and found "willin" with the carryall, and the cavalcade set forth.

The autumn had been an open one, that is, there had been but one or two severe frosts, the ground was hard and the wagon road "hubby" as they said in that region. Still many of the trees were rich with the colored leaves, somewhat dulled, but still pleasing to the eye.

"I wish, Miss Lacey," said Bess, as they rode along, "that you would utilize this occasion by telling us why the leaves grow many colored in autumn. I have often wondered about it this fall." It seemed a subject in which every one was interested, and so Miss Lacey began.

"There yet remains a good deal that we cannot satisfactorily explain, but the investigations of chemists and botanists of late years have helped us very much. On the same principle that an artist working with a few paints can make a picture with all varieties and shades of coloring, so all the usual tints of autumn leaves are due to the presence either singly or combined of but four different kinds of coloring matter. The last component in their names, phyll, means leaf, and the first indicates the color, cyanophyll, (greenish blue); xanthophyll, (yellow); enythrophyll, (crimson); phaiophyll, (brown.)

We will first consider the green coloring matter of the unchanged leaf, the so-called chlorophyll. This may be extracted by treating fresh green leaves with alcohol. If then such an extract is heated with about twice its volume of benzole, and then allowed to stand some time, there separates a benzole layer of a greenish blue color, cyanophyll, and the alcohol is colored yellow with xanthophyll. So it seems chlorophyll consists of these two. Red leaves owe their color to enythrophyll and this can be extracted by water, when the leaves will turn yellowish. This suggests there is still xanthophyll, and that the enythrophyll is produced from decomposing cyanophyll when green leaves turn red, for you see now it is all a chemical age. The microscope confirms this view, and we find for instance that the brownish red of leaves just beginning to turn is produced by some chorophyll and enythrophyll grains mixed. When all have been changed they begin to lose color, and finally become colorless as if by some mysterious bleaching process, and it is thought the change from green to yellow without the intermediate red may be due to some bleaching action before the cells have a chance to turn red. It is in this way that the stages of scarlet, orange, and yellow consecutively arise. The cells of a brown leaf have their contents in a broken-down condition, showing that a final disintegration is going on.

"But what is it for?" asked Bess. "Does it do any good? What makes it do so?"

"It does so because the tree is preparing for winter. The microscope shows that the protoplasm which nourishes the leaf is gradually withdrawn back into the stem where it will be protected from the cold. The chlorophyll as soon as it loses the vital influence of the protoplasm, begins to break down, and the other changes follow. A very curious thing is the provision for the fall of the leaf. Way back in the summer perhaps, a layer of cork cells were formed at the base of it to let the leaf drop easily and to protect the wound. Old mother nature is very thoughtful. Before the cork layer was made, the leaf would have been pulled off only with force enough to tear away bark and tissue; after it the leaf drops at the lightest breath, and a smooth scar is left, completely healed over."

The glen looked very strange without its coating of green but the brook babbled merrily, and tried to atone for the lack of songsters, and the evergreens made a good showing.

"Why don't evergreen trees shed their leaves too?" inquired Mabel.

"They do, as you will see if you care to look under any pine by the heaps of "needles", but they do it gradually, and we don't observe the process. Let us observe carefully what signs of life appear. It is hardly time for hibernation yet. There are some wrens and sparrows picking some slugs out of that bank where they had laid themselves for the winter, though, and snails, too. See, they made little balls of earth from the slime they secrete, but the birds see through that ruse. There goes a rabbit. They live on grass and tender shoots, and sometimes when the snow lies long, the bark of the trees is stripped far above their height. Here is a saucy squirrel. He has a store of nuts laid up, but he will steal apples as long as he can get them."

"What is that noise?" asked Grace.

"That," said John, "is the partridge or grouse drumming. I forget what Fred and Frank called him in their letter. He is a beautiful bird. I wish we could see one, but they're very shy."

"See how beautifully we can see the outline of the trees, when the leaves are off", exclaimed Nellie.

"I wish we could find a witch hazel," said Miss Lacey. "I declare here is one right under my hand. It is just blossoming, see its yellow flowers, and next summer when other flowers blossom it will be maturing its seeds. This was worth coming for alone."

"What is its botanical name?" said Bess.

"*Hamamelis Virginica.*"

"Is it called witch hazel because they used it for divining rods in old time?"

"Probably. The English witch hazel is an elm, and witch comes from *wych* or chest because used for making them."

"See this beautiful ground pine," cried Nellie.

"Yes, that is the *Lycopodium*, and here is the 'tree' or *Dendroidium*. You would like this for Christmas."

"And the laurel, too. But we shall have to get our Christmas supplies elsewhere."

"Here is a flower," cried Bess.

"Yes, that is *spiranthes*, or ladies' tresses. It is an orchid, you see, and this I think is the *ceruna*. You ought to find some mouse ear chickweed, too, that always blossoms till the snow comes. How much more we appreciate these late blossoms. See, there is a belated dandelion. You have quite a bouquet. But it is rather chilly to stay here longer, and Daniel does'nt seem as contented as he used to be when it was comfortable to lie under a tree. We must be home for an early dinner, too, or we shall lose our two o'clock train."

*To be continued*

## Opinions of the Press

*The Christian at Work*

THE LENTEN SEASON.—Some matters defy the processes of investigation and refuse to be tested by the laws of economics; and Lent is one of them. And who will presume to measure the season of good that may have come to the hungry soul, as, turning away from the all but ceaseless demand of business and pleasure, it seeks the Lord's house and confesses with a voice whose tone bears testimony to its sincerity: "We have erred, and strayed from Thy ways like lost sheep; we have followed too much the devices and desires of our own hearts, we have offended against Thy holy laws, we have left undone those things which we ought to have done, and have done those things which we ought not to have done, and there is no health in us"? Who shall presume to say what joy, what comfort, what peace, has come to storm-tossed souls through the release from social cares, and the opportunities for meditation and religious worship afforded by the Lenten season? If there be any who will have none of it, at least let none presume to speak lightly of that which has come down through fifteen centuries, which is observed by three-fourths of the Christian Church, and to whose meditative spirit we are indebted for not a few of the sweetest offerings of the hymnarians of the Christian Church. It is gratifying to know that the season is being improved by those whose denominational proclivities in the past have been rather away from the season than towards it. It is well that it is so. The poet well and truly says that "the world is too much with us." Happy for us all if while the cares and pleasures of the world strike in with every thought, and a multitude of various examples give a kind of gratification to our folly, we can be led for one-eighth of the circle of the year to turn aside and contemplate alike our mortality, and that other world whose issues are transcendent, and whose rewards are eternal.

*The Outlook*

The Episcopal Church has long had the inestimable advantage of continually emphasizing the great facts in the life of Christ and in the spiritual history of man, instead of the human interpretations or philosophy regarding those facts. Every year the Prayer Book takes those who use it through the entire cycle of the revelation of God to man, culminating in the life and death of Christ; and of late the other Christian churches have tended more and more strongly away from philosophical interpretations to a fresh and vital grasp of the great realities of historic Christianity. These are the finalities of the Christian system; the interpretations and philosophies change from age to age. There may be many philosophies of the divine nature, but the divine Saviour does not change; there may be many theories of the introduction of sin, but the fact of sin remains; and theory after theory is advanced to explain the Resurrection, but the risen Christ is the same from age to age. Almost every religious body observes in some form the Lenten season, which begins on Wednesday of this week, and which brings anew to society and to individuals the consciousness of human frailty and the need of the divine forgiveness. The real problem of society is always the personal problem. If the Lenten season brings to men a new sense of their dependence upon God, and a new consciousness of the sorrows of the Son of God on account of the sins of the world, its observance will not have been in vain.

# The Household

## Bethany

BY HARVEY KAY COLEMAN

The troubled Martha oft I see
About her tasks so busily
  Making the home life sweet;
And wiser Mary, loving heart,
That chose the better, truer part,
  Low at the Master's feet;

And Lazarus, the strong main-stay,
Who trod with Christ the thorny way,
  And shared the Saviour's love.
How often in the humble cot
The jewels were that Jesus sought
  To shine with Him above!

'Twas not beneath the gilded domes,
But in the quiet wayside homes,
  He found the spirits pure,
Whose faith and duty, love sincere,
Drew forth the sympathetic tear
  And won the promise sure.

Better to dwell in Bethany,
Beside the olive-shaded way
  Where He was wont to rest,
Than in the grandest one of them,
Thy palaces, Jerusalem,
  His presence never blest!

## Allendale's Choice

A VILLAGE CHRONICLE

BY LEIGH NORTH

(*Copyright*)

### CHAPTER XIII

THE BISHOP'S GUESTS.

Hence it came that in course of time the Rev. Mr. Lloyd and his wife were established in Bishop Scott's pleasant home, as his temporary guests.

"I am in retreat. I have left my post," Mr. Lloyd said, half playfully, half sadly.

"Come, Lloyd," answered his friend, "I will not let you talk so; you are only getting up your strength for a harder fight." To Mrs. Lloyd: "My dear lady, you did quite right to ask my assistance and bring your husband away, even his own diocesan admitted the wisdom of the step. A little longer, and I see there would have been a break down if we had not come to the rescue, and then our task of restoration would have been much harder."

"I am glad you think I was right," she said simply, "it was a great responsibility to urge his leaving."

The parting from their old friends and home, as well as the bishop under whom Mr. Lloyd had so long worked, had been a wrench to both, but already each felt the refreshment of the change. Mr. Lloyd went with his friend on some of his shorter visitations, and lent himself gladly to his assistance in any way in his power. "I am afraid, Lloyd," remarked the latter, "I shall come to depend upon you so much that I will be unwilling to give you up when the time comes. I shall hardly know how to get along without you. I think the episcopal office ought to include a position for an advisory chaplain."

Somewhat later he said to his guests: "Now, I have a little scheme, which is to include you both. My people want waking up on missionary subjects. I'm going to make a brief tour through the diocese, and you, Lloyd, who are so much of a missionary at heart, are to preach the sermons, and rouse up some of the dead and alive. Mrs. Lloyd must go with us, for the sake of her company, and the benefit she will derive from the trip."

It was a pleasant and profitable journey to all three, often referred to in future years, and not only to them, but to the hearers, and to the good cause as well. Many a heart grown cold, indifferent, and wrapped about with its mantle of self-interest, was stirred to new enthusiasm. Robert Lloyd was happy in his task. It was cheering to him to feel once more that he was in active service, and all missionary objects were near and dear to him. "Out of the abundance of the heart the mouth speaketh," and so his words were warm with energy and life. His addresses were short, unusually so for missionary appeals, but they were clear and interesting, giving vivid pictures of the various fields of labor, while the man's own enthusiasm showed in his whole tone and manner, and none could fail to feel the earnestness with which he spoke.

Once more the little church at Allendale was opened, and its narrow limits crowded. The Bishop and a new preacher were a double attraction that drew many.

"Well, if that wasn't a rousin' sermon," said Mr. Phipps, after service, "I ain't never set no great store by missionary folks before, but any one can see this one is in dead earnest. I feel just like emptying my purse, and as for Marthy Ann, I thought she was a goin' to pull off her weddin' ring and put it on the plate when he told about some of them poor darkies. I shouldn't wonder if he'd cleaned the pockets of everybody there." And, indeed, such a collection for missionary purposes had never been taken up before in Allendale.

"What a sweet, restful looking place," said Mrs. Lloyd, as she walked under the avenue of trees, and glanced at the low range of mountains in the distance. They were to dine with Judge Bell, and Mr. Lloyd, Evelyn, and he were in front, while Mrs. Lloyd and Bishop Scott followed. The Bishop laughed at Mrs. Lloyd's remark. "This is about as restful as most human belongings. How I would like," he thought to himself suddenly, "to put Lloyd and his wife here. They would do a world of good, though it is not so important a post as he could fill."

Mrs. Lloyd soon found her way to Mrs. Bell's nursery, and was happy among the little ones, while Mrs. Bell, touched with the story of her losses, and looking at her own healthy flock, felt singularly drawn towards her.

"A word with you, Bishop," said Judge Bell, ere the former departed. "I am very much attracted towards your friend. Is he open to a call from any parish?"

The Bishop looked at him with a quizzical expression. "You are a stiff-necked people, my dear sir. Were I to make any suggestions in the matter, it would be sure to militate against my wishes."

"Not all of us, perhaps,' responded the Judge, smiling. "I hesitate a little to take steps in these premises, but if you authorized and approved, I should be inclined to do so. As far as I can judge, we should be fortunate to secure such a man as Mr. Lloyd."

"You would, indeed," answered the Bishop heartily, "and for Allendale's sake I could not wish it a better choice."

"May I enquire whether such was your idea in bringing Mr. Lloyd among us?"

"No," responded Bishop Scott, "such was not my object. Nor did it occur to me till I came. I have other sheep in my flock beside these good people here. Lloyd would be a most excellent man for you. My only doubt is whether I should not try to place him in a larger field."

"Oh, papa!" cried Evelyn, later, with all a girl's enthusiasm, "what lovely people! I do wish we could have Mr. Lloyd for Allendale. And his wife is so sweet. Poor woman! Did you know she had lost both her little boys? And when the Bishop and she found Mr. Lloyd was breaking down, they persuaded him to come East and take a rest."

"They are very attractive people," added Mrs. Bell, "Too good for the place, very likely, but still he seems to be an admirable person. And it would be such an advantage to have a married man."

"Yes," said Mr. Hubbell, considering, when Judge Bell approached him on the subject, "I should think that gentleman might be a very good one for us, but we must not be hasty, you know. We'll have to find out what the people think of him."

"Well, to be sure!" exclaimed Mr. Phipps when the idea was presented to him, "I thought he was a missionary for certain, but maybe he used to be. My Martha Ann would be dreadful pleased to have him come here. She's never done talkin' about him, and she has a mite box a settin' on the mantelpiece ever since that sermon he preached here. I forget about it though, most of the time, myself."

The wish to have Mr. Lloyd was soon found to be so general that the vestry concluded to take steps in the matter and wrote to the Bishop first in regard to it, Mr. Phipps for once raising no objection. The Bishop received the letter and laid it before his friend. "It would give me great satisfaction to see you there," he said, "and my mind would then be perfectly at ease about the place, but the salary is small and I am disposed to think the people a trifle *difficile*. They have, however, been rather unfortunate of late in a change of rectors."

"One does not expect the ministerial office to be a bed of roses," rejoined Mr. Lloyd, smiling.

"Not roses without thorns at any rate," responded the Bishop. "You might stipulate for a larger salary to begin with," he continued, reflectively.

"No," Mr. Lloyd spoke decidedly, "I should prefer to try and educate the people up to that."

The Bishop raised his eyebrows. "It sounds rather chimerical, but I give you leave to try, if you accept them and their responsibilities."

"I must consult Mary before I decide."

"By all means. Only, if I remember, she took rather a fancy to the place."

And indeed such had been the case. The place, the little church, and the few people she had met, had impressed Mrs. Lloyd most favorably, and she heard of the action of the vestry with pleasure. "Robert dear, it is just what I could have wished for thee. So quiet and homelike, and already I feel drawn to those dear little children and that sweet young girl at Judge Bell's."

"A small salary, Mary, and cranky people, the Bishop suggests."

"We have not been accustomed to great luxury," answered she, smiling, "and sometimes when one becomes better acquainted with odd people, they prove much less singular than has been reported. I am willing to risk that, if thee thinks thee can be happy and find occupation enough there."

"I am told that there is a prospect of some large factories and mills being built not far from the place, which will give ample work among the hands as a missionary field. I should not wish to go where I would be idle or waste the strength with which God has endowed me."

So, to the mutual satisfaction of all concerned, Mr. Lloyd received and accepted a formal call from Allendale.

"My dear Lloyd," said the Bishop at parting with him, "I let you go quite reluctantly, for you and your good wife have seemed almost as if you belonged to us, and I shall miss you greatly. But never had I such a comfortable mind about any place as I have now about Allendale. I only wish I had your double to put at some other points I could name. You will accomplish a great deal and you will stay. I dislike change when I have good men at the points in question."

"Certainly I hope to stay," replied Mr. Lloyd. "Only in pioneer work is an itinerant ministry necessary or desirable."

The little parsonage, which had been closed, was reopened, and the new rector and his wife installed.

"What a little cubby-hole!" exclaimed Evelyn Bell, who had come to offer her services, which the minister and his wife were glad to accept. Her sweet, bright face seemed very winning to both of them, and she soon came to be a constant and welcome guest. The rector learned to call her his "comfort;" when other people were disappointing, her youthful enthusiasm and interest in everything that concerned the church never flagged. "Yes," pursued Evelyn, "it never seemed so little and incommodious before. We must build another, or enlarge this, or something."

"Two people don't require a great deal of room," Mr. Lloyd answered, smiling, "and were you to see some of the houses in the West you would think this quite desirable. It all depends upon our point of view."

"Well, I'd improve it this minute if I could," she said. "It is not half good enough for you." He leaned down from the ladder on which he was standing to hang a curtain. "I see by your eyes you would gladly play the part of fairy godmother, but all in good time, little lady."

There was a fresh interest to all the people in having not only a minister, but a minister's wife; to have the parsonage once more a real home was a pleasure to

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many. The rector and his wife readily adapted themselves to their surroundings and were happy in the occupation of getting settled. Only once did he refer to the contracted quarters, in saying, "I could wish that the house were a little larger for one reason. I always believe in having the parsonage a sort of parish home, but I am afraid only a very small section of the parish could get in here, and any further growth would be out of the question."

"We shall have to receive them a few at a time," she answered.

"Mary," he said one day, coming in and looking at her with a comical expression, "my predecessor has left me a dowry of altar cloths of every color of the rainbow."

"Beautify the place of my sanctuary," she quoted. "Thee know I love to see the temple of the Lord adorned."

"What a gay Quaker you are!" he retorted, laughing; "I might have known they could not decorate too much to please you."

Mr. Lloyd was soon much liked by all; few could resist his genial, friendly way and the interest he showed in every member of his flock, while, if his sense of humor occasionally led him to make some remark that was not quite acceptable, Mrs. Lloyd's gentle presence and ready tact soon smoothed away any irritation he might have caused.

Mr. Phipps promptly awaked to the necessity of giving the rector advice and instruction. "Now if I was you, Mr. Lloyd, I'd get at that parish buildin' and I'd give up them children's services; Sunday school is a heap better, I say."

Mr. Lloyd listened with a humorous twinkle in his eye, then he thanked Mr. Phipps, and proceeded to question him about his store and suggest various improvements and additions. The good man was somewhat puzzled at first by a method of rejoinder to which he was unaccustomed, then, beginning to perceive that something was intended, retired somewhat huffily behind his counter. But by a happy chance Mrs. Lloyd soon followed to make some purchases, and perceiving by the look of her husband's face that, as she expressed it, "Robert was in mischief," devoted herself to soothing down the irate tradesman so successfully that any real or serious difference between them was averted.

"I like Mr. Lloyd right well," Mr. Phipps expressed his opinion, "but there ain't nobody but Evelyn can come up to Mrs. Lloyd."

*(To be continued.)*

# Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

## Lenten Work

Children, are you trying to find a way to make some money this Lent, so that you may have an offering at Easter? We can tell you just how to do it. Show some one a copy of THE LIVING CHURCH and ask him or her to subscribe for the paper for one year, and give you the subscription price, TWO DOLLARS. You may then send us the name and address of the person and *one* of the dollars. The other dollar you may keep for your Easter offering. Address

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## The Hot Potato

It all happened in Paul's pocket, the trousers-pocket of Paul's new summer suit. Paul's father was a minister, a very good man—as good as "an apostle," Paul believed—but so wise and grave that Paul never dreamed of climbing upon his knee and chattering to him of the crow's nest in the ragged pine or the woodchuck in the old stone wall. Paul would stand quite still beside the study table—for he was not allowed to sit down in the presence of either of his parents—and watch with round blue eyes everything this wonderful father did.

He never did much that Paul could make out, but read great heavy books, and write with a sputtery quill. For this was over fifty years ago, when it was the fashion that children should be seen and not heard; and Paul's father, who was president of a college up among the Vermont hills, and the greatest man in all the town—Paul supposed he was the greatest in all the world—took but slight notice of his six-years old boy. One winter day, for instance, Paul was running along an icy sidewalk, with both hands deep in his pockets, and turning a corner, suddenly came full upon his father. Too much abashed to remember to pull off his little knit cap and bow, Paul stood like a small statue, gazing up at the tall figure in silent dismay. His father looked down upon him with a twinkle in his own blue eyes—a twinkle which the spectacles kept Paul from seeing—and said in a solemn tone, like the one in which he gave out the hymns on Sunday:

"If your foot should trip, my son, what would become of your nose?"

Paul always kept his hands out of his pockets after that. It would have been well for him if he had kept out hot potatoes, too.

It was Commencement Day at the college, and there was to be a great dinner at the president's house. But Paul was sent out of the kitchen; he was not allowed in the pantry; he was told that he must not come to the dining-room until the guests had all eaten and all gone back to the parlor. Poor little man! At that last command he hid himself behind his father's long cloak, hanging in the front hall, and cried like a girl.

Then it was that Tabitha Eliza, the "help," opened the dining-room door and walked toward the parlor door, at the further end of the hall, to announce dinner. It was surprising how readily that grave, high-minded company responded to the call. The president, bowing low, offered his arm to the learned lady from Boston, who had written a book. The president's wife placed her hand, trembling a little, on the coat sleeve of the Governor of Vermont, and other guests filed through the long hall after these in slow and stately procession.

And then out of the dining-room door, just as the foremost couple neared it, darted a small boy, with very red cheeks and terrified blue eyes, who put down his curly head and dashed full into the arms of the Governor himself. This awful personage caught Paul up merrily, being fond of children, and held the struggling urchin firmly pressed against his shoulder.

"What a fine little fellow, president!" cried his Excellency, squeezing the wriggling captive tighter yet. "Ah, but he's a rogue, I see. He has stolen his father's chin."

Before the president could reply, Paul, whose face was like fire, gave one ringing scream, and to the boundless horror of his father and mother, and all the goodly company, lifted a sturdy little fist and struck the Chief Executive of the Green Mountain State full on the nose.

"I didn't steal father's chin, either," he gasped. "'Twas only a potato. Let me down! It's burning me up! Take it away! Mother!"

And when his mother snatched her boy and searched, she found out—and his father found out, and the Governor found out, and all the learned men and women found out—that Paul Timothy Clayton, the president's only son, had slipped across the forbidden threshold, seized a hot baked potato off the Commencement dinner table, and stuffed it into the pocket of his little linen trousers, where, under the Governor's hug, it had burst open and made a great red burn on the tender skin.

And so it came to pass—for discipline was stern in a Vermont minister's household over fifty years ago—that until Paul was almost a man grown, ready to enter college, he never had anything on Commencement Day but one large baked potato.

"This is to help you remember," said his father every year, adjusting the gold-bowed spectacles so carefully that Paul could never be sure whether there was a twinkle behind them or not, "to keep your pockets clear of stolen goods; for one never knows when one may meet the Governor."—*Classmate.*


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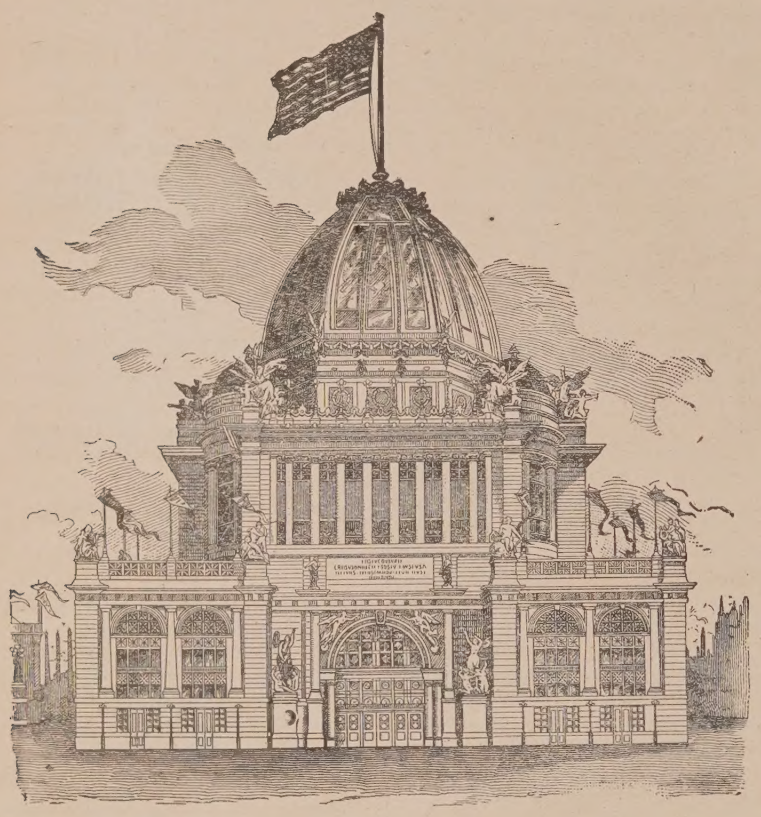

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## Financial News

REPORTED FOR THE LIVING CHURCH

The political conflict and division in the administration party at Washington has not had a re-assuring effect on the market here. Disquieting rumors of a proposed tax on this article, a removal of tax on that article, a complete re-adjustment of the Wilson schedule, and then a determination to report the bill as it is, coming in rapid succession day after day, has completely demoralized and stagnated business in Wall street. The unheard of low price for wheat is also another disturbing feature, for although it would appear to the casual observer that there is no relation between wheat and stocks, as a matter of fact the two are closely allied. Low wheat prices, which now prevail, have a tendency to largely check shipments of this cereal, which in turn reflects a falling off of railroad earnings, and railroad earnings are the guiding influence of stock quotations. But stocks are already so low that it seems impossible to get them on a still lower intrinsic value. Of course a panic would depress them materially, but at such times the intrinsic value is lost sight of, which cannot be done at this time with no panic and with an abundance of cheap money.

Most of the talent and time of Wall street, in the absence of activity and speculation, is being devoted to the re-organization of defunct railroad properties, but none of the corporations have as yet been rehabilitated and taken out of the hands of the court.

The new Government bonds have not come from the Bureau of Printing, but deliveries are expected within a week or ten days.

Money rates continue at 10 per cent. per annum on call, and from 2 per cent. to 4 per cent. for time loans.

C.

*New York, Feb. 17, 1894.*

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THE Trappists are, as most people know, monks upon whom the injunction of perpetual silence is placed. The stories that sift through to the outside world, with more or less romantic detail, concerning the individual monks of La Trappe, are many. There is one told of a brother at Gethsemane, which is old, but full of dramatic suggestion. He was a soldier of Napoleon, so it was said, and after the emperor's first abdication, took the cowl of the "Brown Brothers," and ultimately came to Gethsemane. Forty years he lived in silence, hearing nothing of the world's history, and with one item of curiosity left unquenched. When he came to die, and was lifted from his hard couch and laid upon the harder floor, strewn with straw, where all followers of the order must meet extremes, the abbot, as is customary, told him he was at liberty to ask any question he desired. "What became of the emperor?" the old man asked, promptly; and then for the first time learned Napoleon's fate, long years after that restless clay had become dust.

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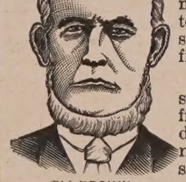
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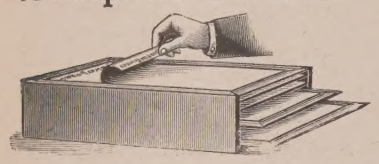

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*Antidote.*—Emetics; stimulants, internal and external.

ARSENIC. (ARSENIOUS ACID.)
*Antidote.*—Limewater in copious draughts; emetic of mustard or sulphate of zinc, flaxseed tea, infusion of slippery elm, hydrated oxide of iron, or dialysed iron.

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BELLADONNA TINCTURE.
*Antidote.*—Emetic of mustard or of ten grains sulphate of copper.

CHLORAL HYDRATE.
*Antidote.*—Stomach pump, or emetic of mustard, cold effusion of head or spine, artificial respiration.

CHLOROFORM.
*Antidote*—Fresh, pure air and artificial respiration. Hold the patient up by the heels.

CORROSIVE SUBLIMATE.
*Antidote.*—Emetic of mustard, or other safe emetic, if vomiting does not already exist. Both yolk and white of egg mixed in water, administered in large quantities. Wheaten flour with milk.

COTTON ROOT.
*Antidote.*—Emetic of mustard, or other safe emetic.

CYANIDE OF POTASSIUM.
*Antidote*—Fresh air, artificial respiration, cold effusion, hydrated oxide of iron freshly prepared in alkaline carbonate.

DIGITALIS TINCTURE.
*Antidote.*—Take often strong coffee or tea without milk or sugar; lie flat; produce vomiting by a tablespoonful of mustard in warm water.

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LAUDANUM. (TINCTURE OF OPIUM.)
*Antidote.*—Strong emetic of mustard or other safe emetic, with stomach pump; dash cold water in the face; keep awake and in motion; strong coffee and artificial respiration.

MORPHINE (MORPHIA.)
*Antidote.*—Strong emetic of mustard or other safe emetic, with stomach pump; dash cold water in the face; keep awake and in motion; strong coffee and artificial respiration.

NUX VOMICA TINCTURE.
*Antidote.*—Emetic of sulphate of zinc or mustard; relieve spasms with chloroform or ether.

OIL OF PENNYROYAL.
*Antidote.*—Emetic of mustard, or other safe emetic.

OIL OF SAVIN.
*Antidote.*—Emetic of mustard, or other safe emetic.

OPIUM, MCMUNN'S ELIXIR OF.
*Antidote.*—Strong emetic of mustard or other safe emetic, with stomach pump; dash cold water in the face; keep awake and in motion; strong coffee and artificial respiration.

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*Antidote.*—Limewater in copious draughts; emetic of mustard or sulphate of zinc, flaxseed tea, infusion of slippery elm, hydrated oxide of iron, or dialysed iron.

PHOSPHORUS.
*Antidote*—Emetic of mustard or other safe emetic, *crude* spirits turpentine; sulphate of copper should be given in dilute solution, three grains every five minutes until vomiting is induced.

STRYCHNIA.
*Antidote*—Emetic of mustard or other safe emetic; relieve spasms with chloroform, ether or opium; ten-grain doses chloral hydrate every fifteen minutes.

TARTAR EMETIC.
*Antidote.*—Tannic acid, catechu, vegetable astringents.

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